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HISTORICAL
GEOGRAPHY OF THE BIBLE.

AN
HISTORICAL
GEOGRAPHY OF THE BIBLE.

BY
REV. LYMAN COLEMAN.

ILLUSTRATED BY MAPS, FROM THE LATEST AND MOST AUTHENTIC
SOURCES, OF VARIOUS COUNTRIES MENTIONED IN
THE SCRIPTURES.

NEW EDITION, WITH ADDITIONS.

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PREFACE.

"My mother," says Lamartine, "had received from hers, on the bed of death, a beautiful copy of the Bible of Royaumont, in which she taught me to read when I was a little child. This Bible had engravings on sacred subjects in every page; they depicted Sarah, Tobit and his angel, Joseph and Samuel; and, above all, those beautiful patriarchal scenes, in which the solemn and primitive nature of the East was blended with all the arts of the simple and wonderful lives of the fathers of mankind. When I had repeated my lesson well, and read with only a fault or two the half page of historical matter, my mother uncovered the engraving, and holding the book open on her lap, showed and explained it to me as my recompense. She was endowed by nature with a mind as pious as it was tender, and with the most sensitive and vivid imagination; all her thoughts were sentiments, and every sentiment was an image. Her beautiful, noble, and benign countenance, reflected in its radiant physiognomy all that glowed in her heart, all that was painted in her thoughts; and the silvery, affectionate, solemn, and impassioned tone of her voice, added to all that she said, an accent of strength, grace, and love, which still sounds in my ear, after six years of absence. The sight of these engravings, the explanations, and the poetical commentaries of my mother, inspired me, from the most tender infancy, with a taste and inclination for Biblical lore.

"From the love of the things themselves, to the desire of seeing the places where these things had occurred, there was

but a step. I burned, therefore, from the age of eight years, with the desire of going to visit those mountains on which God descended; those deserts where the angel pointed out to Hagar the hidden spring, whence her banished child, dying with thirst, might derive refreshment; those rivers which flowed from the terrestrial paradise; the spot in the firmament at which the angels were seen ascending and descending Jacob's ladder. This desire grew with my growth, and strengthened with my strength; I was always dreaming of travelling in the East; I never ceased arranging in my mind a vast and religious epopee, of which these beautiful spots should be the principal scene."

This passage is pertinent to our present purpose, as illustrative of the means employed by this mother to interest her noble son in the reading of the Scriptures. As he read, she discoursed with serious earnestness upon the events related. She pointed out the geographical position of the places where they transpired, and by pictorial representations aided his youthful fancy to form a vivid conception of the surrounding scenery and all the attending circumstances of the narrative under consideration. The lands of the Bible became by these means the subject of delightful contemplation, and its wonders, events of deep and stirring interest to the imaginative, susceptible spirit of this child. As he roamed in fancy over the varied scenery of mountain and desert, of hill and valley, of lake and river and sacred fountain, each had a charm beyond all that nature gives, arising from the sacred associations with which it was connected. The result of this judicious training is manifest in the devout spirit of the great orator, statesman, and poet of France, and in his profound reverence for the Word of God.

The present work is the result of an endeavour to interest the reader in the study of Scripture, by directing his attention to the historical incidents therein recorded, in connexion with a

geographical description of the localities mentioned in the progress of the history. It is an attempt to put in requisition the principle of *association*, to give interest to the study of the Bible, and to employ this great law of our nature in the study of Sacred geography, by connecting it with that of Sacred history.

In the universities of Europe, geography is taught chiefly, if not entirely, by associating it with history. Ritter, the great geographer of the age, pursues this method. His learned and voluminous works are *historical* geographies of the countries of which they treat. Röhr's historico-geographical account of Palestine has had a wider circulation in Germany than any kindred work. To associate the geography of a country with its history, is indeed the most efficient, if not the only effectual method of rendering the study of both mutually entertaining and instructive.

It wonderfully aids the memory to know where any historical event occurred, while it quickens, in an equal degree, our interest in the narrative. On the other hand, we read with indifference what we do not understand. To one who has no knowledge of Biblical history and geography, what is the Bible itself but an antiquated record of dim and distant events, about which he knows nothing, and cares as little, and full of mysteries alike uninteresting and unintelligible! But to one of different qualifications, it may become the most attractive of books. The study of Sacred Geography is accordingly an indispensable requisite for an intelligent and interested perusal of the Scriptures. Tell a child of the Mount of God, of the desert, the plain, the lake, the city, where each moving incident of Scripture narrative occurred, and the reading of the Bible, which seemed so dull, becomes attractive and entertaining. The historical associations that cluster thickly around the sacred names of Sinai, Hebron, Bethel, Bethlehem, Nazareth,

Gennesaret, Jordan, Jerusalem, and other localities of the Holy Land, give to Biblical history a charm that never tires.

With these views, the author has laboured to bring together, in the following manual, the results of modern research in the department of Sacred Geography, in connexion with the historical events associated with each locality. In the progress of the work, he has had continually in mind not only those who, in Sunday-schools and Bible-classes, may be engaged in the study of the Scriptures, but the youth of the land in our schools, academies, and colleges, who are expected to study the geography of the Bible as an indispensable part of their education. At the same time, he has studiously sought to make it a convenient assistant to the theological student, the instructor, the parent, and the pastor, in his efforts to interest others in the reading of the Scriptures.

Diligent reference has been made to the latest and most authentic sources of information, in the works of writers upon this subject, both English and German; such as Rosenmüller, Winer, Von Raumer, Röhr, Arnold, Weiland Jahn, Ritter, Kitto, &c., together with the travels of Drs. Olin, Durbin, and Wilson, Mr. Stephens, Messrs. Irby and Mangles, Burckhardt, Lamartine, &c.

In common with all who have an interest in this subject, the author is under peculiar obligations to Dr. Robinson, for his invaluable Biblical Researches in Palestine. This has become a standard work in Biblical Geography, from which all must freely draw, either directly or indirectly, who treat of the localities which come within the range of his travels and his searching investigations.

In this HISTORICAL GEOGRAPHY, the *Bible is all the while supposed to be the principal text-book*. This is to be constantly consulted in the study of Sacred Geography, and the present manual, to be used only in connexion with the reading of Sacred history. Of what avail is a commentary without the text? So

to this work belongs only the subordinate office of assisting the reader to a just comprehension of the incidents, historical and geographical, which occur in the consecutive reading of the Sacred Scriptures.

Constant reference to maps is indispensable for a thorough comprehension and vivid recollection both of Sacred Geography and Sacred history. It is no less important as the means of giving interest to the perusal of the Word of God. Indeed, the true rule for the study of the Scriptures is, to let no historical incident, no local designation, no technical term, no rite or ceremony, pass unnoticed.

The maps have been carefully prepared from the latest authorities. Kiepert's Bible Atlas, accompanying Dr. Lisco's works, and the maps of Drs. Wilson and Robinson, have been the principal reliance of the artist in the execution of his task.

The index which accompanies these maps, will direct the reader to the principal localities in Biblical Geography, and contribute not a little to the convenience of the learner. Particular care has been used not to confound the known with the unknown. Such confusion, however, is in some degree unavoidable, until one has made himself somewhat familiar with the subject, and until the geography of the Bible shall be better understood. Considerable obscurity overshadows that portion of the Mosaic history which precedes the exodus of the Israelites. These localities are given from the latest German authorities above mentioned. After passing this period of history, the localities are better known. In Maps IV. and V. of Palestine, such localities as have been clearly identified by modern research, were first entered in small capitals, to distinguish them from what may be more or less conjectural and indeterminate. The outline was then filled by copying from Kiepert's Bible Atlas, Berlin, 1847.

Let the learner begin by establishing a few landmarks as central points from which to establish the relative positions of

other places; such as Jerusalem, the Mediterranean, and the Dead Sea, the Jordan and the Sea of Gallilee. Let this outline then be extended, and embrace the Tigris, the Euphrates, Asia Minor, Egypt and the Desert of Arabia, together with the Nile, the Red Sea, Mount Sinai, &c. Let him in this manner establish the position and natural features of a few important points, and let the outline be filled with the details as they may arise. The relative position, the bearing and distances, may be noted only in general terms, but care should be taken not to rely too much upon these statistical data. To give specific boundaries, and to attempt to define with accuracy, where so much is still indeterminate, only leads to positive error, by confounding the true with the false, the certain with the uncertain.

With these suggestions and explanations, the book is committed to the public, in the hope that it may, in some humble measure, assist the young to read with more intelligent interest the Sacred Scriptures; and that so reading, they may, through grace, learn by blest experience the divine power of this Holy Book in enlightening the eyes, rejoicing the heart, and converting the soul.

PHILADELPHIA, *April*, 1849.

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HISTORICAL GEOGRAPHY.

CHAPTER I.

ANTEDILUVIAN PERIOD.

IN the beginning, God created the heaven and the earth. Modern geology dates this original act of creation far back in the unknown, unfathomable depths of eternity. From the beginning down to the creation of man, it supposes the lapse of ages on ages, in which the successive stages of creation intervened at distant intervals, until the whole was concluded by forming man out of the dust of the earth.

The chaotic mass of which the earth was at first composed is supposed to have subsided gradually, and to have resolved itself into its original elements. The firmament, the waters, and the earth, as they became capable of supporting living creatures after their kind, had, previous to man's creation, received from the hand of God their respective orders of beings, of fowls, and fishes, and fourfooted beasts, and creeping things.

These successive *stages* and *acts of creation* are, ac-

When was the world created? And in what state? How did it become capable of supporting the different orders of beings? What is said of the successive stages of creation?

ording to the theories of geology, the several *days* into which the work of creation is distributed in the Mosaic record. As in all languages a day often expresses an *indefinite period of time*, so, here it is supposed to comprehend any requisite number of years, or of ages. Even in this narrative we have an instance of this indeterminate use of the word:—"These are the generations of the heavens and of the earth, when they were created, in *the day* that the Lord God made the earth and the heavens," (Gen. ii: 4.)

EDEN, PARADISE.

Adam, at his creation, was placed in a garden in the land of Eden. But where was Eden? All the resources of literature, of philology, and of historical research have been put in requisition to make out some satisfactory answer to this inquiry; but it remains still unanswered. The learned have brought to this investigation the aid of the most recent discoveries of Eastern missionaries and travellers; and, after the widest range of inquiry, have only returned with some elaborate theory, or fanciful conjecture.

The geographical position of Eden as defined by Moses is involved in great obscurity; and yet it evidently was designed to describe the location of the country by landmarks that were familiarly known at the time.

Four rivers proceeded from it, one of which encompassed the land of Havilah, where was found fine gold and precious stones. Two other places bearing this name are mentioned in Gen. x: 7 and 29; but each is

What were the *days* of creation? What is said of Eden? What of its geographical position? What rivers proceeded from it? What places were named Havilah?

evidently distinct from this, which is totally unknown. Another encompassed the land of Cush; which, in other passages, is the Ethiopia of the Scriptures, lying upon either side of the Red Sea, in Upper Egypt and Southern Arabia (Gen. x: 7); but in this place it seems to be the name of some other country, now unknown. The third river, Hiddekel, flowed from Eden towards Assyria. This was the Tigris. The fourth was the Euphrates; this famous river was so well known as to need no description. It is therefore merely named by the sacred geographer; while the other rivers, as being less known, are described by the countries which bordered on their banks.

The original plainly says that the rivers of Paradise first arose from one source; and that, after flowing out of the garden, it divided itself into four great rivers, running in different directions. But was such a thing ever known on earth? Herder, in view of this difficulty, says, that all the traditions of the Upper Asiatics place this Paradise on the loftiest land of the globe, with an original living fountain, and with its rivers fertilizing the world. "Chinese and Thibetians, Hindoos and Persians speak of this primitive mountain of the creation, around which lands, seas, and islands lie, and from the cloud-capped summit of which the earth has received the boon of its rivers." The Mosaic account he considers as one of these Asiatic traditions. (Gen. ii: 10.)*

Describe Havilah. What other places of that name are mentioned? Describe Cush. Hiddekel. Euphrates. What traditions are mentioned of the original fountain? Give Herder's theory.

* Philosophy of the History of Mankind. Eng. Translation, vol. i. p. 508, cited in Bib. Cabinet, No. XI, 51.

Whatever be the meaning of the original, Eden was confessedly situated upon the Tigris and the Euphrates. This fact is so plainly declared, that any theory which removes the abode of our first parents from these rivers, may be dismissed as unworthy of consideration. If, among the conjectures of the learned on this subject, we must make a choice, it would decidedly be in favour of that which supposes the land of Eden to comprise a considerable extent of country in the mountainous regions of Armenia, which have recently been explored by the Nestorian missionaries from America.

The head waters of the Euphrates and the Tigris flow from these elevated regions towards the south, and have been traced to sources not more than fifteen or twenty miles from each other. Those of the Araxes flow from near the same region towards the east, or north-east, into the Caspian Sea; while other smaller streams run off to the north-west into the Black Sea. Of these rivers, two are acknowledged to be the same as those which issued from Eden; two others may have borne the ancient names of Pison and Gihon.

This theory was first propounded by Reland, and has since been adopted by Calmet and many others. It were easy to oppose objections to this, as well as to every other theory on the subject; and the reader may fairly be left to his own conclusions in the choice of these difficulties. But whatever may have been the location of Eden, the residence of the first human pair was in a garden in the eastern part of it. This dwell-

Describe Armenia. What rivers flow from it? What rivers flow from it into the Black Sea? Into the Caspian Sea? Into the Persian Gulf? What and where was Paradise?

ing-place of our first parents has received the name of Paradise.

THE LAND OF NOD.

One other antediluvian country is mentioned in Scripture, in connexion with the history of Cain. Of this we know nothing, save that it was east of Eden. Driven from the presence of the Lord, Cain “went and dwelt in the land of Nod, on the east of Eden.” It was, as its name indicates, a land of *wandering*, of *flight*, of *banishment*—some desert region in which the wretched fugitive roamed about, an exile and a vagabond. In this land, however, he had some settled abode; where he built a city to which he gave the name of Enoch. (Gen. iv: 16, 17.)

These brief and imperfect sketches are all the geographical notices that remain of the world before the flood. The names of a few of the venerable patriarchs of the ancient world are given in the Mosaic record; but nothing is said of the countries which they inhabited, or the cities which they built. Whether the works of man were entirely swept away by the flood, and the face of the earth wholly changed when the fountains of the great deep were broken up, or whether the ruins of their cities survived the desolations of the flood, they have perished from the face of the earth. What countries the antediluvians inhabited, what cities they founded, and what monuments of their arts they reared—all is alike unknown.

What is the meaning of the Land of Nod? Relate the narrative of Cain. What city did he build? What is known of the works of the antediluvians? What is said of the countries inhabited by them? What is said of their monuments of art?

PROGRESS OF THE ANTEDILUVIANS IN CIVILIZATION, LITERATURE, AND THE ARTS.

Much has been written respecting the progress of the antediluvians in the cultivation of literature, and of the useful arts. Some have supposed that man began his existence in a state of ignorance and barbarism, but a little above the beasts of the field, and was left, by his own unaided reason, to form for himself a language, to learn the arts, and to perfect them by the process of experience; to organize society, to enact laws for self-defence as they were found necessary, and gradually to raise himself from a savage to a civilized state. This theory supposes the inhabitants of the earth before the flood to have been comparatively few, overspreading but a small portion of the earth's surface, and to have been but partially civilized, without learning, and only rude proficient even in the common mechanic arts.

Others, with much greater probability, suppose Adam at his creation to have been something more than "a noble savage," or an adult infant. He came forth from the hand of the Creator in the full maturity of manhood, endowed by the benevolent Being who gave him his existence, with whatever of intelligence, of skill in language and in the arts of civilized life, was necessary for him to begin an existence worthy of the exalted destiny for which he was created.

It is worthy of special consideration, that there is not in history the slightest indication of a savage state before the flood. The men of that epoch were profi-

What evidence that the original state of man was civilized? What was the state of society before the flood? If barbarous, what was their condition and number? What, if civilized?

cients in the arts of civilized life. They were artificers in wood, iron, and brass, and skilled, at least to some extent, in music and in poetry. They built cities and dwelt in them; degenerate, indeed, and corrupt, in consequence of their perverted use of all those original endowments with which man first awoke to the praises of his Maker, and to the healthful exercise of all his faculties.

In accordance with these views of the original state of man, the earth is supposed to have been densely peopled at the time of the general deluge. Some have supposed that the population of the earth at that time may have greatly exceeded even the present number of the inhabitants of our globe. This conclusion, however, is merely conjectural; but we may safely assume that the number must have been immensely great of those who were overwhelmed in that catastrophe.

MOUNT ARARAT.

The destruction of the world, by the flood, occurred 1656 years from the creation of Adam, and 2348 B. C.* After drifting about for five months on the shoreless ocean of the world, the ark lodged upon Ararat; but it was more than six months after this, before the waters wholly subsided, and the ground became sufficiently dry for the sustenance of the solitary remnants of the

What arts are specified as having been known to the antediluvians? What was the population of the earth before the flood? Give the date of the deluge. How long did the waters continue upon the earth? How long did Noah continue in the ark?

* According to the chronology of Mr. Browne, in his *Ordo Sæculorum*, which is adopted in the following pages, the Deluge occurred 2447 before Christ.

old world, who survived the deluge. These, after a sojourn of an entire year in the ark, went forth again to people the earth with their several tribes.

Ararat, which first reared its head above the waste of waters, to arrest and support the ark, is reputed to have been some unknown summit in a region of country bearing this name. It is appropriately, not a mountain, but a territory; and is several times mentioned in the Scriptures: (Isa. xxxvii: 38; 2 Kings xix: 37; Jer. li: 27.) In our translation it is sometimes styled Armenia, and is supposed to have been the country known in history by this name. Mount Ararat is by common consent assumed to be the summit in question.

According to this hypothesis, Noah and his sons went forth to renew the desolations of the earth, in the plains near where Adam may have gone out of Eden, in the sweat of his brow to till the earth, and to people with a sinful race its solitudes already smitten with the curse of God.

Ararat, lying east of Armenia proper, consists of two stupendous summits of unequal heights, one of which is 16,000 feet above the level of the sea, and 1500 above the highest elevation of Mont Blanc. The majestic grandeur of this immense mountain is described by Sir Robert Ker Porter, as awfully imposing and sublime:

“It appeared as if the highest mountains of the world had been piled together to form this one sublime immensity of earth, rocks, and snow. The icy peaks of its double head rose majestically into the clear and cloudless heavens; the sun blazed bright upon them,

Where was Mount Ararat? Describe it. Its height? What is its appearance as sketched by Sir Robert Ker Porter?

and the reflection sent forth a dazzling radiance equal to other suns. My eye, not able to rest for any time upon the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their lines in the mists of the horizon, when an irrepressible impulse immediately carrying my eye upwards again, refixed my gaze upon the awful Ararat."

To the same effect Morier writes:—"Nothing can be more beautiful than its shape, more awful than its height. All the surrounding mountains sink into insignificance when compared to it. It is perfect in all its parts; no hard rugged feature, no unnatural prominences; everything is in harmony, and all combines to render it one of the sublimest objects in nature."

From about three miles below its summit, the mountain is covered with a mantle of eternal snow and ice. It runs along in a rigid crust, broken but by few projections of rock, up to the summit, over which it spreads one glassy, glittering sheet of ice. Such is the hoary head of Ararat.

This mountain has been ascended by Professor Parrot, whose account of this perilous adventure is so interesting that the reader must be gratified with the perusal of it. The first and second attempts were unsuccessful. The extract below is taken from the narrative of his second attempt to scale the lofty heights of Ararat.

"At about six o'clock in the evening, when we also were much tired, and had almost reached the snowy region, we chose our night's lodging in the clefts of

What is its appearance as sketched by Morier? When and by whom first ascended? What is said of the summit of Ararat? How many attempts did Professor Parrot make to ascend the mountain?

the rocks. We had attained a height of 11,675 Paris feet; in the sheltered places about us lay some new-fallen snow, and the temperature of the air was at the freezing point.

“At daybreak we pursued our journey towards the eastern side of the mountain, and soon reached the declivity which runs immediately from the summit; it consists entirely of pointed rocky ridges coming down from above, and leaving between them ravines of considerable depth, in which the icy mantle of the summit loses itself, and glaciers of great extent. There were several of these rocky ridges and clefts of ice lying between us and the side of the mountain which we were endeavouring to reach.

“When we had happily surmounted the first crest and the adjoining beautiful glacier, and reached the second crest, Schak had no courage to proceed. His benumbed limbs had not yet recovered their warmth, and the icy region towards which he saw us hastening did not hold out much prospect of relief. Mr. Schiemann, however, though unaccustomed to these hardships, did not for an instant lose his courage or his desire to accompany me, but shared with alacrity and perseverance all the difficulties and dangers we had to encounter.

“Leaving Schak behind us, we crossed the second glacier, and gained the third rocky ridge. Then, immediately turning off in an oblique direction, we reached the lower edge of the icy crest at a height of 13,180 Paris feet, and which from this place runs without interruption to the summit.

How far did he ascend? What difficulties did he encounter? State some of the incidents and perils of the ascent. What is the extent of its summit?

“We had now to ascend this declivity covered with perpetual snow. Though the inclination was barely 30° , this was a sheer impossibility for two men to accomplish in a direct line. We therefore determined to advance diagonally towards a long pointed ridge which runs far up towards the summit. We succeeded in this by making with our ice-poles deep holes in the ice of the glacier, which was covered with a thin layer of new-fallen snow, too slight to afford the requisite firmness to our steps. We thus reached the ridge, and advanced direct towards the summit by a track where the new snow was rather deeper.

“Though we might by great exertions have this time reached the goal of our wishes, yet the fatigue of the day had been considerable, and as it was already three o'clock in the afternoon, we were obliged to think of providing a lodging for the approaching night. We had attained the extreme upper ridge of the rocky crest, an elevation of 14,550 Paris feet above the level of the sea (the height of the top of Mont Blanc), and yet the summit of Ararat lay far above us.

“I do not think that any surmountable obstacle could have impeded our further progress, but to spend the few remaining hours of daylight in reaching this point would have been worse than madness, as we had not seen any rock on the summit which could have afforded us protection during the night; independently of which our stock of provisions was not calculated to last so long.

What expedient did Professor Parrot and his companion adopt to assist them in their ascent? To what height did they ascend? The height of what mountain? What caused them to retrace their steps?

“Having made our barometrical observations, we turned back, satisfied from the result that the mountain on this side was not inaccessible. In descending, however, we met with a danger which we had not anticipated; for if in the descent of every mountain you tread less safely than in going up, it is still more difficult to tread firmly, when you look down upon such a surface of ice and snow as that over which we had to pass for more than a verst (three-quarters of a mile), and where, if we had slipped and fell, there was nothing to stop us but the sharp-pointed masses of stone in which the region of eternal ice loses itself.

“The danger here is perhaps rather in the want of habit than real difficulties. My young friend, whose courage had probably been proof against severer trials, lost his presence of mind here—his foot slipped and he fell; but, as he was about twenty paces behind me, I had time to thrust my pole firmly into the ice, to take a sure footing in my capital snow-shoes, and, while I held the pole in my right hand, to catch him in passing with my left.

“My position was well chosen, but the straps which fastened my ice-shoes broke, and, instead of being able to stop my friend, I was carried with him in his fall. He was so fortunate as to be stopped by some stones, but I rolled on for half a verst, till I reached some fragments of lava near the lower glacier. The tube of my barometer was dashed to pieces—my chronometer burst open, and covered with blood—everything had fallen out of my pockets, but I escaped without severe injury. As soon as we had recovered our fright, and

What difficulty did they meet with in descending? Give some of the incidents of their descent? Did they receive any injury?

thanked God for our providential escape, we collected the most important of our effects, and continued our journey."

The following is his account of the third and successful attempt:—

"In the mean time the sky cleared up, the air became serene and calm, the mountain too was more quiet, the noise occasioned by the falling of the masses of ice and snow grew less frequent—in short, everything seemed to indicate that a favourable turn was about to take place in the weather, and I hastened to embrace it for a third attempt to ascend the mountain.

"On the 25th of September, I sent to ask Stepan whether he would join us, but he declined, saying that he had suffered too much from the former excursion to venture again so soon; he however promised to send four stout peasants with three oxen and a driver. Early the next morning, four peasants made their appearance at the camp to join our expedition, and soon after a fifth, who offered himself voluntarily. To them I added two of our soldiers. The deacon again accompanied us, as well as Mr. Hehn, who wished to explore the vegetation at a greater elevation; but he did not intend to proceed beyond the line of snow.

"The experience of the preceding attempt had convinced me that everything depended on our passing the first night as closely as possible to this boundary, in order to be able to ascend and return from the summit in one day, and to confine our baggage to what was absolutely necessary. We therefore took with us only

When did Professor Parrot make his third attempt to ascend Mount Ararat? What encouragements had he to make this attempt? Who accompanied him?

three oxen, laden with the clothing, wood, and provisions. I also took a small cross carved in oak. . . .

“We chose our route towards the same side as before, and, in order to spare ourselves, Abowian and I rode on horseback, wherever the rocky nature of the soil permitted it, as far as the grassy plain Kip-Ghioll, whence we sent the horses back. Here Mr. Hehn parted from us.

“It was scarcely twelve o’clock when we reached this point, and, after taking our breakfast, we proceeded in a direction rather more oblique than on our former attempt. The cattle were, however, unable to follow us so quickly. We therefore halted at some rocks which it would be impossible for them to pass—took each our own share of clothing and wood, and sent back the oxen. At half-past five in the evening we were not far from the snow-line, and considerably higher than the place where we passed the night on our previous excursion.

“The elevation of this point was 13,036 Paris feet above the level of the sea, and the large masses of rock determined me to take up our quarters here. A fire was soon made and a warm supper prepared. I had some onion broth, a dish which I would recommend to all mountain travellers in preference to meat broth, as being extremely warm and invigorating. This being a fast day, poor Abowian was not able to enjoy it. The other Armenians, who strictly adhered to their rules of fasting, contented themselves with bread and the brandy which I distributed among them in a limited quantity, as this cordial must be taken with great

What route did they take? Where did they pass the first night?
At what height?

caution, especially where the strength has been previously much tried, as it otherwise produces a sense of exhaustion and inclination to sleep.

“It was a magnificent evening, and, with my eye fixed on the clear sky and the lofty summit which projected against it, and then again on the dark night which was gathering far below and around me, I experienced all those delightful sensations of tranquillity, love, and devotion, that silent reminiscence of the past, that subdued glance into the future, which a traveller never fails to experience when on lofty elevations and under pleasing circumstances. I laid myself down under an overhanging rock of lava, the temperature of the air at $4\frac{1}{2}^{\circ}$ (about 40° of Fahrenheit), which was tolerably warm, considering our great height.

“At day-break we rose, and began our journey at half-past six. We crossed the last broken declivities in half an hour, and entered the boundary of eternal snow nearly at the same place as in our preceding ascent. In consequence of the increased warmth of the weather, the new-fallen snow, which had facilitated our progress on our previous ascent, had melted away, and again frozen, so that in spite of the still inconsiderable slope, we were compelled to cut steps in the ice. This very much embarrassed our advance, and added greatly to our fatigue.

“One of the peasants had remained behind in our resting-place, as he felt unwell; two others became exhausted in ascending the side of the glacier. They

What does Professor Parrot say of the temperature at that elevation? With what degree of Fahrenheit does this compare? What difficulties did they encounter in their ascent of the glaciers? How did they surmount them?

at first lay down, but soon retreated to our quarters. Without being disheartened by these difficulties, we proceeded, and soon reached the great cleft which marks the upper edge of the declivity of the large glacier, and at ten o'clock we arrived at the great plain of snow which marks the first break on the icy head of Ararat.

“ At the distance of a mile, we saw the cross which we had reared on the 19th of September, but it appeared to me so extremely small, probably on account of its black colour, that I almost doubted whether I should be able to find it again with an ordinary telescope from the plain of the Araxes. In the direction towards the summit, a shorter but at the same time a steeper declivity than the one we had passed lay before us; and between this and the extreme summit there appeared to be only one small hill.

“ After a short repose we passed the first precipice, which was the steepest of all, by hewing out steps in the rock, and after this the next elevation. But here, instead of seeing the ultimate goal of all our difficulties, immediately before us appeared a series of hills, which even concealed the summit from our sight. This rather abated our courage, which had never yielded for a moment so long as we had all our difficulties in view; and our strength, exhausted by the labour of hewing the rock, seemed scarcely commensurate with the attainment of the now invisible object of our wishes.

“ But a review of what had been already accomplished and of that which might still remain to be done,

What memorial did they find of Professor Parrot's former ascent? How far is a verst? What further discouragements did they meet with? How were they overcome?

the proximity of the series of projecting elevations, and a glance at my brave companions, banished my fears, and we boldly advanced. We crossed two more hills, and the cold air of the summit blew towards us. I stepped from behind one of the glaciers, and the extreme cone of Ararat lay distinctly before my enraptured eyes. But one more effort was necessary. Only one other icy plain was to be ascended, and at a quarter past three, on the 27th of September, O. S., (October 9th, N. S.) 1829, we stood on the summit of Mount Ararat!"

Professor Parrot, having thus happily accomplished the object of his perilous enterprise, spread his cloak on the ice, and sat down to contemplate the boundless prospect around him. He was on a slightly convex, almost circular platform, about two hundred Paris feet in diameter, which at the extremity declines pretty steeply on all sides, particularly towards the south-east and north-east; it was the silver crest of Ararat, composed of eternal ice, unbroken by a rock or a stone. Towards the east the summit declined more gently than in any other direction, and was connected by a hollow, likewise covered with perpetual ice, with another rather lower summit, which by Mr. Federow's trigonometrical measurement was found to be one thousand and two hundred feet distant from the principal summit. On account of the immense distances nothing could be seen distinctly. The whole valley of the Araxes was covered with a gray mist, through which Erivan and Sardarabad appeared as small dark spots.

When was the summit of Mount Ararat first trodden by the foot of man? What is the extent and form of the summit? How was it covered? What does Professor Parrot say of the obscurity of the prospect, and the causes of it?

Mr. Parrot, having allowed himself time to enjoy this prospect, proceeded to observe his barometer, which he placed precisely in the middle of the summit. The mercury was no higher than 15 inches $\frac{3}{4}$ of a line, Paris measure, the temperature being $26\frac{1}{3}$ below the freezing-point of Fahrenheit's thermometer. By comparing this observation with that which Mr. Federow made at the same time at the convent of St. James, the elevation of the summit appears to be 10,272 Paris feet above the convent, and adding to that the height of the latter, the top of Ararat is 16,254 Paris feet, or more than three miles above the level of the sea.

While the professor was engaged in his observations, the deacon planted the cross, not precisely on the summit, where it could not have been seen from the plain, as it was only five feet high, but on the north-east edge, about thirty feet lower than the centre of the summit.

The professor and his five companions, viz., the deacon, two Russian soldiers, and two Armenian peasants, having remained three-quarters of an hour on the summit, commenced their descent, which was very fatiguing; but they hastened, as the sun was going down, and before they reached the place where the great cross was erected, it had already sunk below the horizon.

“It was a glorious sight to behold the dark shadows which the mountains in the west cast upon the plain, and then the profound darkness which covered all the val-

What is the extreme height of Ararat? What memorial did the travellers leave of their adventure? How long did they remain on the summit? What is said of the approach of night at this great elevation?

leys, and gradually rose higher and higher on the sides of Ararat, whose icy summit was still illuminated by the beams of the setting sun. But the shadows soon passed over that also, and would have covered our path with a gloom that would have rendered our descent dangerous, had not the sacred lamp of night, opportunely rising above the eastern horizon, cheered us with its welcome beams."

Having passed the night on the same spot as on their ascent, where they found their companions, they arrived the next day at noon at the convent of St. James, and on the following day, Sunday, the 28th of September, O. S., they offered their grateful thanksgiving to Heaven for the success of their arduous enterprise, perhaps not far from the spot where "Noah built an altar to the Lord."

Doubts were soon raised whether Prof. Parrot really reached the summit. Many Armenians had expressed their doubt even before he left the country, and it being afterwards publicly asserted by an eminent scientific man that it was impossible, the professor found it expedient to request that all persons in that country who had taken part in the expedition might be examined on oath, and he has inserted their depositions at full length confirming his statements.

A Mr. Antonomoff, a young man holding an office in Armenia, ascended Mount Ararat, in the middle of August, 1834, partly to satisfy his own curiosity, and partly out of regard to the reputation of Parrot, in refe-

Give some particulars of their descent? What doubts were entertained with regard to this adventure? Has Ararat since been ascended? When and by whom?

rence to whom it is still obstinately denied that he ever reached the summit.

Mr. Antonomoff found that the large cross set up by Parrot was nearly covered with snow; the smaller cross planted on the summit was not to be found, and was probably buried in the snow. One of his guides, who had accompanied Parrot, showed him the spot where it had been set up. On descending, he also encountered the same obstinate and foolish incredulity.

TRADITIONS OF THE FLOOD.

Every child has heard of Deucalion's flood, of which he may find an account in every classical dictionary. It represents Deucalion to have built an ark, in which he caused his wife and children to embark; and then following these, swine, horses, savage beasts, serpents, and living creatures of every kind entered into the ark with them.

There is a Chaldee tradition of the flood which is more ancient and more in accordance with the historical record. Sisuthros, the tenth king of the Chaldees, is represented as building an ark by divine command, because the human race were to be destroyed by a flood. In this he embarks with his wife and children and friends, and receives the beasts of every kind. After some time he sends forth some birds, which return again, finding no resting-place; again a second time they return; but the third time, on being sent forth, they are seen no more. Sisuthros then opens the ark,

What evidence did M. Antonomoff find of the adventure of Professor Parrot? What doubts were raised respecting his ascent?

What traditions of the Deluge are mentioned? Deucalion's flood? Points of resemblance? Chaldee tradition?

and finds it resting on a mountain. He then descends with those that were in the ark, and worshipped the earth, built an altar to the gods, and then disappeared and was seen no more.

Similar traditions of the flood have been traced among all the nations of the earth—Egyptians, Chaldeans, Greeks, Romans, Goths, Chinese, Hindoos, Mexicans, Peruvians, and even the islanders of the Pacific.

And there is an ancient coin from a Phrygian city, with the image of an ark floating upon the waters, a dove resting on it, and inscribed with the name NOE.

These traditions are of interest, as showing that the indications of that great catastrophe are spread wide as was that waste of waters that wrapped the earth in the general deluge.

CHAPTER II.

FROM THE DELUGE TO THE CALL OF ABRAHAM.

A. M. 1656—2084. 2446—2019 B. C.

PELEG was born one hundred years after the flood, and lived two hundred and thirty-nine years, in which time the earth was divided (1 Chron. i: 19); so that the dispersion of the nations may have occurred in the course of the second or third century from the deluge. Many suppose that this division was earlier and more general than that at the confusion of tongues in building

What Phrygian coin is mentioned? Universality of tradition? Importance of these traditions?

Birth of Peleg? Dispersion of the nations? When? National chart, why given?

the tower of Babel, and was the natural result of the increase of the people, and their roving disposition. The following national chart will best illustrate the dispersion of the several families, from which it will appear that Moses has given an imperfect genealogy, tracing through several generations the descendants of some; and naming but a single ancestor of others, agreeably to his great design of exhibiting the lineage of our Lord and Saviour.

A. S H E M.

I. Elam.	II. Ashur.	III. Arphaxad.	IV. Lud.	V. Aram.
		1. Salah.		1. Uz.
		2. Eber.		2. Hul.
		3. Peleg.		3. Gether.
		4. Joktan.		4. Mash.
		1. Almodad.		
		2. Sheleph.		
		3. Hazarmaveth.		
		4. Jerah.		
		5. Hadoram.		
		6. Uzal.		
Descendants of		7. Diklah.		
Joktan.		8. Obal.		
		9. Abimael.		
		10. Sheba.		
		11. Ophir.		
		12. Havilah.		
		13. Jobab.		

How many sons had Shem? Name them. How many sons had Arphaxad? Name them. How many sons had Aram? Give their names. How many sons had Joktan? Name the descendants of Joktan.

B. HAM.

I. Cush.	II. Mizraim.	III. Phut.	IV. Canaan.
1. Seba.	1. Lubim.		1. Sidon.
2. Havilah.	2. Anamim.		2. Heth.
3. Sabtah.	3. Lehabim.		3. The Jebusite.
4. Sabtechah.	4. Naphtuhim.		4. The Amorite.
5. Raamah.	5. Pathrusim.		5. The Girgasite.
	6. Casluhim.		6. The Hivite.
Sheba.	7. Caphtorim.		7. The Arkite.
Dedan.			8. The Sinite.
			9. The Arvadite.
			10. The Zemarite.
			11. The Hamathite.

C. JAPHETH.

I. Gomer. II. Magog. III. Madai. IV. Javan. V. Tubal. VI. Meshech. VII. Tiras.

1. Ashkenaz.	1. Elishah.
2. Riphath.	2. Tarshish.
3. Togarmah.	3. Kittim.
	4. Dodanim.

This genealogical chart of the descendants of the three sons of Noah, Shem, Ham, and Japheth, is drawn from the tenth chapter of Genesis. The names which here occur designate, however, not merely the posterity of Noah, but more frequently the cities and countries where his descendants settled. The enumeration in Genesis begins with Japheth, whose descendants peopled Europe, and the northern part of Asia.

The geography of this chart is very obscure, and authorities are greatly divided respecting the position of many of these tribes.

Name the sons of Ham. Give the names of their descendants? How many sons had Japheth? What were the names of their descendants? Do these names always designate persons?

DESCENDANTS OF JAPHETH.

I. GOMER. Cimmerians, around the north coast of the Black Sea. From thence they spread west over Europe. Others again migrated to the east, over the Caucasian Mountains, and the western and northern parts of Asia.

1. *Ashkenaz*. On the eastern coast of the Black Sea, or farther east, towards Armenia, whence they may have peopled Europe. The modern Jews understand by this name Saxony, or all of Germany, whence, according to the prophet, they were to proceed to execute Divine judgment upon Babylon and Chaldea, in connexion with Ararat and Minni; which implies that they were near Armenia.

2. *Riphath*; supposed to be the Carpathian Mountains in Europe, sometimes called the Riphean Mountains.

3. *Togarmah*; a province of Armenia. According to the tradition of the Armenians and Georgians, Thargamoss, from whom they descended, was the third from Noah, and lived six hundred years. The Armenians also call themselves "The house of Thorgom." The prophet Ezekiel uses the same expression (Ezek. xxxviii: 6; xxvii: 14.)

Europe, the Caucasus, and all Northern Asia, are said to have been comprehended in the Isles of the Gentiles. (Gen. x: 5.) By them, the Jews, according to Sir I. Newton, understood the places to which they sailed by sea, particularly all Europe. Others understood by this phrase, the northern coast of the Mediterranean.

II. MAGOG. *Gog* and *Magog*. The northern parts

Give the lineage of Gomer. Of Ashkenaz. Of Riphath. Of Togarmah. Isles of the Gentiles, what?

of Asia ; the Scythians generally. In Ezekiel (chapters xxxviii ; xxxix.), Magog is a country, and Gog is its ruler, confederate with the rulers of Meshech and Tubal. In Revelation (xx: 8), Gog and Magog are distant barbarous nations.

III. MADAI. The progenitor of the ancient kingdom of the Medes, which was situated around the Caspian Sea, on the south and west, between the 35th and 40th degrees of north latitude, and comprehended a larger extent of country than that of Spain.

Much of it is a mountainous country, with very fruitful valleys ; and, with the exception of the flat marshy plains on the shores of the Caspian, the atmosphere is celebrated for its purity and salubrity.

From May to September the sky is not obscured by a single cloud ; during which time the stars are so brilliant, as to emit a light sufficient for many ordinary purposes. From November to March it is very cold. Much snow falls, which, when the wind blows, is whirled in clouds like the sands of the desert, filling up every pathway and valley. For the traveller to be caught in a snow-storm is almost certain destruction. This description is applicable particularly to Southern Media, Northern Persia.

Ecbatana, Lat. 34° N., Long. 41° E., 480 miles from Persepolis, and 700 from Tabreez, supposed to be the modern Hamadam, was the capital of this kingdom. The Ten Tribes of Israel were transplanted to this country in the Assyrian captivity (2 Kings xvii: 6 ; 1 Chron. v: 26), in the reign of Hosea, B. C. 721.

Descendants of Magog ? Lineage of Gog ? Situation and extent of Media ? Climate ? Atmosphere ? Snow-storms ? Ecbatana ? Captivity of Ten Tribes ?

From the same source came also their deliverance from the Babylonish captivity by the hands of Cyrus, B. C. 536. (Ezra i: 1; v: 13; vi: 3; 2 Chron. xxxvi: 22 seq.; compare Dan. i: 21.)

IV. JAVAN. The Ionians or Greeks. Their descendants were,

1. *Elishah, Elis, Hellas*; the Greeks, strictly so called. The isles of Elishah are represented by Ezekiel as distinguished for the manufacture of purple.

2. *Tarshish*. The scriptural notices of this country are twofold. Some passages speak of it only in general terms, in connexion with distant northern and western regions and islands. (Ps. lxxii: 10; Isa. lxvi: 19.) Others describe the articles of merchandise which are exchanged with Tarshish, and its productions, gold, silver, iron, tin, lead, &c. (Ez. xxxviii: 13; Jer. x: 9.)

From such passages the opinions of the learned have been greatly divided respecting the country of Tarshish; but the prevailing opinion is, that we are to refer this celebrated country to the coasts of Spain. This country is known to have yielded many of the metals and other articles of merchandise which came from Tarshish. If not produced here, they may have been brought from other countries; and this may have been the mart for such articles of commerce with Phœnicia and the eastern provinces of the Mediterranean.

The *ships of Tarshish* (Isa. ii: 16; xxiii: 1, &c.) are supposed to be used in a generic sense of a particular class of vessels, like our terms *merchant-ship*, *man-of-war*, &c.

Lineage of Javan? Of Elishah? Scriptural notices of Tarshish? Its productions? Supposed to be what country? Ships of Tarshish, what?

3. *Kittim*. This people were situated upon the coast and isles of the Mediterranean. (Isa. xxiii: 1; Jer. ii: 10; Ez. xxvii: 6; Num. xxiv: 24; Dan. xi: 30.) In Maccabees, Alexander the Great is said to come from Kittim. Josephus understands it to be the name of Cyprus. These various opinions are best harmonized by supposing Kittim to designate the Grecian Isles and Greece, including Macedonia.

4. *Dodanim*. The Dodonæi in Epirus, perhaps including the Ionians. In some texts the reading is *Rodanim*, seeming to designate the inhabitants of Rhodes.

DESCENDANTS OF HAM.

I. CUSH. South-western Arabia, the modern province of Jemen; in a more extended sense, Ethiopia, including Southern Arabia and Ethiopia in Africa south of Egypt.

1. *Nimrod*. The founder of Shinar, *i. e.* Babylon and Mesopotamia; where he built the town of Babel and the cities Erech (supposed to be Edessa, in the northern part of Mesopotamia) and Calneh.

2. *Seba*. The Sabeans. According to Josephus, a people in Ethiopia, in Nubia, whose principal city was called Meror, by Cambyses, after his sister. It was situated at the distance of some 1200 miles above Alexandria, on an island in the Nile, and was a place of much trade by caravans. (Is. xlv: 14; xliii: 3; Ps. lxxii: 10).

3. *Havilah*. This is quite distinct from the Havilah of Genesis ii: 11; and was probably on the western side of the Red Sea.

4. *Sabtah*. Supposed to be situated in Arabia, on the Red Sea, probably in Ethiopia or Cush.

The Kittim? The Dodanim? Cush, what country? Settlement of Nimrod? Of Seba? Havilah? Of Sabtah?

5. *Raamah, Regma*. On the coast of the Persian Gulf.

Sheba and Dedan were descendants or colonies from Raamah. Sheba, whose queen came to learn of the wisdom of Solomon, was on the Arabian coast of the Red Sea. To the Jews in Palestine, it was in the uttermost parts of the earth. (Matt. xii: 42.)

Dedan was a place of merchandise. (Ez. xxvii: 15, xxxviii: 13; Isa. xxi: 13.) It was in the region of Edom, Idumea. (Jer. xlix: 8; xxv: 23; Ez. xxv: 13.) The inhabitants are said to have descended from Abraham by Keturah, (Gen. xxv: 3.) From these notices some suppose that two or three different people are intended, but Winer contends that all designate one people in the northern part of Arabia and neighbourhood of Idumea.

6. *Sabtecha*. The inhabitants of Ethiopia, on the west coast of the Red Sea.

II. MIZRAIM. The Egyptians: literally the Two Egypts. Their descendants were,

1. <i>Lubim</i> .	} Supposed to have been African tribes west of Egypt, Libyans; but their country is not known. The Lubim were a part of the invading army of Shishak from Egypt, against Rehoboam; and again of Zerah against Asa, king of Judah. They were still a powerful tribe in the days of Nahum and of Daniel. (2 Chron. xii: 3; xvi: 8; xiv: 9. Nahum iii: 9; Dan. xi: 43.) Libyans from the neighbourhood of Cyrene were also at Jerusalem, and subjects of the miraculous gift of the spirit on the day of Pentecost. (Acts ii: 10.)
2. <i>Ananim</i> .	
3. <i>Lehabim</i> .	

Of Raamah? Whence came the Queen of Sheba? Where was Dedan situated? Sabtecha, where? Descendants of Mizraim? The country of the Lubim?

4. *Naphtuhim*. A province near the coast of the Mediterranean, west of the Nile.

5. *Pathrusim*. Pathros, in the south of Egypt, and the frequent subject of prophetic denunciation. (Ezekiel xxix: 14; xxx: 14; Jer. xi: 11.)

6. *Casluhim*. Unknown, but supposed to have been a colony from Egypt, who settled early in Colchis. From thence descended the Philistines and the inhabitants of Crete. Herodotus asserts that the Colchians were a colony from Egypt.

7. *Caphtorim*. Supposed to have inhabited Cyprus.

III. PHUT. The Mauritanians, comprised in the western part of the Barbary States. Their soldiers were in the ships of Tyre, (Ez. xxvii: 10.) And in the armies of Gog. (Jer. xlvi: 9.) And of the Egyptians. (Ez. xxxviii: 5.) Often threatened by the prophets. (Ez. xxx: 5; xxxviii: 5; Nahum iii: 9.) According to Ritter the interior of Africa, from which hordes of people have come at different times.

IV. CANAAN. The inhabitants of the land of the same name, lying between the Mediterranean Sea on the west, and the Jordan and the Dead Sea on the east; and extending from Sidon to the parallel of the south end of the Dead Sea.

The descendants were: 1. The *Sidonians*. 2. The *Hittites*. 3. The *Jebusites*. 4. The *Amorites*, *Emorites*. 5. The *Girgasites*. 6. The *Hivites*. 7. The *Arkites*. 8. The *Sinites*. 9. The *Arvadites*. 10. The *Zemarites*. 11. The *Hamathites*.

Give the country of the Naphtuhim? The Pathrusim? The Casluhim? From whom descended the Philistines? Give the country of the Caphtorim? Descendants of Phut? What is said of their soldiers? Give the country and descendants of Canaan?

DESCENDANTS OF SHEM.

I. ELAM. A province of Persia, east of Babylonia, and between the Persian Gulf and Media. It represents the origin of the Persians. (Daniel viii: 2; Ezra iv: 9.)

II. ASHUR. The Assyrians, by whom the cities of Nineveh, Rechoboth, Chalnach, and Resen, were founded.

III. ARPHAXAD, the first-born after the flood. Northern part of Assyria, the land of the Kurds and the Nestorians. From them sprang: 1. *Salah*. 2. *Eber*, the progenitor of Abraham and of the Hebrews. 3. *Peleg*. 4. *Joktan*.

The descendants of Joktan were: a, *Almodad*; b, *Sheleph*; c, *Hazarmaveth*; d, *Jerah*; e, *Hadoram*; f, *Uzal*; g, *Diklah*; h, *Obal*; i, *Abimael*; j, *Sheba*; k, *Ophir*; l, *Havilah*; m, *Jobab*.

These all are supposed to be Arabian tribes, some of whom lived in Southern Arabia; but the most of them are wholly unknown. Notwithstanding all the researches of the learned after the famous mineral regions from which the gold of Ophir was brought, we must content ourselves with our own conjectures, or an election among the theories which have been advanced respecting the locality of this unknown land. Was it in Madagascar, in Ceylon, in some part of India, or in the remotest regions of Arabia? The last, perhaps, is the most probable conjecture.

IV. LUD. By some supposed to be blended with the descendant of Ham of the same name. By others, the

Settlement of Elam? Of Ashur? Of Arphaxad? Descendants of Arphaxad? Of Joktan? What is said of Ophir? Settlement of Lud?

Lydians of Asia Minor; by others, a remote tribe in Armenia. (Gen. x: 13, 22.)

V. ARAM. A large central tract of country lying between Phœnicia, Lebanon, and Palestine on one side, and the Tigris and the Taurus on the other. A portion of this country between the Tigris and the Euphrates was called Mesopotamia, or more frequently Padan-aram. On this side of the Euphrates, it included

1. The region around Damascus, in Syria.
2. Syria-maachah (1 Chron. xix: 6), near Bashan, and the portion of Reuben.
3. Geshur in Syria, near Bashan, (2 Sam. xv: 8; Josh. xii: 5.)
4. Beth-rehob, at the foot of Anti-Libanus, (2 Sam. x: 6.)

The colonies from these regions were, 1. *Uz*; 2. *Hul*; 3. *Gether*; 4. *Mash*; of which nothing is known. *Uz*, the native place of Job, appears to have been either adjacent to Edom, or a part of it. (Lament. iv: 21.) The friends of Job appear to have come from Edomitish cities. (Job ii: 11.) From these hints it is with probability referred to the mountains south of the Dead Sea and east of the Akabah.

In this chart of the countries settled by the descendants of the three sons of Noah, it will be seen that they represent the three divisions of the earth; Asia, Africa, and Europe. The sons of Japheth peopled Europe, and the north-west of Asia; those of Ham, the southern part of Arabia and Africa. The sons of Shem occupied the central parts of Asia, blending in Arabia with the de-

What was the situation of Aram? Colonies from Aram? Situation of Uz? Countries peopled by the sons of Japheth? By the sons of Ham? By the sons of Shem?

scendants of Ham, finally supplanting them, and spreading eastward over southern Asia. The nations that sprang from Shem, longest retained the primitive religion, and the worship of the true God. The family of Abraham were selected from them to be the depositaries of God's word, and to give unto the world the Saviour and Redeemer of men. In the election of grace, the blessing of the promise was afterwards restricted to the race of Israel, to the descendants of Judah, to the family of David.

DIVISION OF THE EARTH.

The brief notice concerning Peleg, "in his days was the earth divided," is interesting in several points of view; and we may now remark a manifold significance of the name of this Patriarch. It means "division," with an express reference to the division of the earth: but it seems to have a further significance in these respects:—

1. Peleg is central between Noah and Abraham;

Noah	Peleg	Abraham
Shem	Reu	
Arphaxad	Serug	
Salah	Nahor	
Heber	Terah	

2. At Peleg the term of human life is abruptly diminished the second time. Arphaxad, the first-born after the flood, lived not half the term of the antediluvian lives: at Peleg it is reduced from an average of about 450 years to 239. Hence Peleg, the fourth from Arphaxad,

In whose days was the earth divided? Meaning of the name Peleg? What divisions are noticeable in his days? When was human life shortened?

dies before all his ancestors, and even ten years before Noah: and the middle year of his life is also that of Arphaxad: also, if the life of Eber be divided into three equal parts, the first ends at the central year of Peleg, the second at the death of Reu, and the whole life four years after the death of Abraham. The Rabbins and old commentators suppose, not unreasonably, that the name of Peleg's brother, *Joktan* (small), relates to this diminution of the term of man's life.

We will suppose, then, that the great event in reference to which Peleg has his name, occurred about the middle of his life, *i. e.* about 220 years after the flood. The interval here supposed between the dispersion of nations and the Call of Abraham, is amply sufficient for the growth of populous nations and the foundation of considerable empires. For in 100 years from the flood, the population would have grown from 3 males to 400, if it doubled its numbers but once in 14 years.

In the second century, since all the males who lived in the first century were still in the vigour of life, the term of doubling cannot have been more than half what it was in the former century. Hence at the end of this century the population might number 400×2^{14} , or about 205,000 males; and at the 220th year, it would number, at the same rate, more than seven times as much, or a million and a half of males. These, dispersed over the world, and still living on an average 200 years each, are abundantly sufficient to have overspread the territory of the most ancient nations with a numerous and civilized population in the course of

How does the duration of his life compare with that of his ancestors? How often may the population have doubled after the flood? What the population at the dispersion?

about 200 years from that time. For it is to be remembered that the antediluvian arts of civilization were of course preserved among the descendants of Noah.

THE BUILDING OF BABEL. (B. C. 2246.)

This is the usual period to which the dispersion of the nations is assigned. On the supposition of two dispersions, the building of Babel may be dated somewhat later. Nimrod became the leader of a roving, godless horde, who, after the first dispersion, wandered far beyond the mountains of Armenia, southward, until they came to the plains of Shinar, where they attempted to make a permanent settlement.

The tower of Babel was situated on the west bank of the Euphrates, near the site of the ancient city of Babylon, more than 300 miles above the mouth of the river, and some 700 miles east of Jerusalem. It resulted from an impious attempt to build a tower, whose top should reach to heaven.

The structure was an immense quadrangular pyramid, built of bricks, and was carried to a vast height, before the suspension of the work by the confusion of tongues and the dispersion of the builders. The early traditions respecting this ancient structure, and the ruins of it that still remain, sufficiently show that it was a stupendous work, not only for that, but for any age.

It has given the builders of it a name in all the earth for their amazing work of folly and fruitless toil. Eusebius has preserved an extract from Abydenus, an Assyrian historian, in which he says, "that the first men who

When was the Tower of Babel built? On the supposition of two dispersions, at what time? Situation of Babel? Design and form of it? What tradition of the destruction of the Tower of Babel is mentioned by Eusebius?

were upon the earth, relying on their strength and greatness, and despising the gods, and thinking themselves superior to them, undertook to build a high tower on the spot where Babylon now stands; that the tower had nearly reached to heaven, when the winds, coming to the help of the gods, threw down the immense mass of stones upon the heads of the builders, and that Babylon took its rise from these ruins; and, whereas before that period all men had but one language, they now began to speak different tongues.”*

There is also an extract to the same effect from an ancient Chaldee work, which Alexander caused to be translated from the royal library at Nineveh. “From the gods, who inhabited the earth in the first ages, there sprang the race of giants of immense size, and of the strongest bodily frame. Full of insolent daring, they formed the ambitious design to build a lofty tower; but while they were employed in the erection, a dreadful tempest, raised by the gods, destroyed the huge edifice, and scattered among them unknown words, whence arose discord and confusion.”†

The Sibylline oracle contains a similar tradition, and the classical fable of the giants attempting to scale the heavens by piling Ossa upon Pelion, is a fiction founded on the same fact.

The ruins of this vast tower, notwithstanding all the depredations of man, generation after generation, and the waste of time, age after age, still remain an enduring monument at once of the ambitious impiety of this ancient race, and of the avenging justice of God.

What Chaldee tradition derived from Alexander is mentioned? Of the Sibylline oracle? Classical tradition respecting the giants?

* Euseb. Præp. Evang. ix. 14, cited by Rosenmüller.

† Moses of Chorene, in “Armen. Hist.” i. 8, cited by Rosenmüller.

On the west side of the Euphrates, at the distance of a few miles from the other ruins of Babylon, stands a huge mountain mass of ruins—*Birs Nemroud*, the Tower of Nimrod. “Its present height, reckoning to the bottom of the tower on the summit, is two hundred feet; the tower itself being thirty-five feet. Looking at it from the west, the entire mass rises at once from the plain in one stupendous, though irregular pyramidal hill. It is composed of fine bricks, kiln-baked. From the western side two of its stories may be distinctly seen; the first is about sixty feet high, cloven in the middle by deep ravines. The tower-like looking ruin on the top is a solid mass, twenty-eight feet wide, of the most beautiful masonry; to all appearance it formed an angle of some square building, the ruins of which are yet to be seen on the eastern side.

“The cement which connects the bricks is so hard that Ker Porter found it impossible to chip off the smallest piece; and for this reason none of the inscriptions can be copied, as they are always on the lower surface of the bricks. It is rent from the top nearly half-way to the bottom; and at its foot lie several unshapen masses of fine brick-work, still bearing traces of a violent fire, which has given them a vitrified appearance, whence it has been conjectured that the tower had been struck with lightning.”

Sir Robert Ker Porter says, “that there are immense fragments of brick-work of no determinate figure tumbled together, and cemented into solid, vitrified masses, as if they had undergone the action of the fiercest heat.”

Ruins of Babel, where found? Height and appearance? Of what constructed? How many stories remain? Conjecture as to the means of its destruction?

We are naturally led to connect these appearances with the tradition that the Tower of Babel was overthrown by fire from Heaven.

The appearance of the hill on the eastern side evidently shows that this enormous mass has been reduced more than one-half. Only three stories, out of the eight which it formerly contained, can now be discerned. Yet the appearance of the Tower of Nimrod is sublime even in its ruins. Clouds play around its summit; its recesses are inhabited by lions; these were quietly basking on the heights when Porter approached it, and, scarcely intimidated by the cries of the Arabs, gradually and slowly descended into the plains. (Comp. Isa. xiii: 20, 21.)

CHAPTER III.

FROM THE CALL OF ABRAHAM TO THE DESCENT INTO EGYPT.

A. M. 2083—2299. 2019—1803 B. C.

THIS venerable patriarch of the faithful lived originally in Ur of the Chaldees, probably between the Tigris and the Euphrates, about four hundred miles north-east from Jerusalem. From thence he removed to Haran, a short distance from Ur; from this place, at the command of God, he parted from his kindred and his country to go to the distant land of Canaan, the future residence of his posterity.

Sixty-four years afterwards, Abraham sent his ser-

Ruins of Babel, how inhabited?

Call of Abraham, when? His native country, what and where?

vant to his kindred to solicit a wife for his son Isaac. (Gen. xxiv.) And Jacob, a hundred years later, traversed the same journey on a similar errand. (Gen. xxvii: 43; xxviii: 10; xxix: 4.)

Haran is enumerated, a thousand years after the call of Abraham, among the towns which had been taken by the predecessors of Sennacherib, king of Assyria, and is also mentioned still later among the cities that traded with Tyre. (2 Kings xix: 12; Isa. xxxvii: 12; Ez. xxvii: 23.)

Terah, and the whole family, accompanied Abraham to Haran, where, after a residence of fifteen years, Terah died. (Gen. xi: 32.)

On the renewal of the promise, Abraham, at the command of God, resumed his journey towards Canaan, and rested on the plain of Moreh, at Sichem, afterwards Shechem, near which is Jacob's Well. His next encampment was twenty miles south, between Bethel and Hai. From this he proceeded still further south, through the country, and the year following was compelled by famine to go down into Egypt, a distance of two hundred and fifty or three hundred miles. After a short residence here, he returned to his former encampment, near Bethel, eight or ten miles north of Jerusalem, greatly enriched by presents from Pharaoh.

The separation of Lot from Abraham soon followed. (Gen. xiii: 11.) The former selected for his residence the vale of Siddim, in the plain of Jordan, south of the Dead Sea; and the latter, Mamre, near Hebron. (Gen. xiii: 18.)

What known of Haran? Distance and course to Canaan? Encampment at Shechem, and Bethel? Descent into Egypt; continuance there? Separation of Lot from Abraham? Chosen residence of each?

The battle of the Kings occurred soon after the settlement of Lot in the cities of the plain. Chedorlaomer, an ambitious chieftain from the region of Babylon, in connexion with Tidal, an unknown prince, had come from beyond the Euphrates twelve years before, and made a conquest of that region of country which Lot had chosen for his residence. Incensed at the revolt of the captured cities, he now returned and ravaged the country of Edom, south and west of the Dead Sea, inhabited by the Amalekites and Amorites. Lot and all his possessions fell a prey to this marauder.

Abraham, on hearing of this catastrophe, immediately went in pursuit, with his whole household of trained servants, and three neighbouring chiefs. The pursuit led him through the whole length of the country, to the head waters of Jordan, where he routed the foe and pursued him many miles on his retreat to Hobah, near Damascus. From this expedition Abraham returned with Lot and his family, bringing Chedorlaomer captive, whom he slew in the King's Dale, just north of Jerusalem.

The promise was again renewed to Abraham ; and, after a residence of ten years in Canaan, Ishmael was born. (Gen. xvi.) Thirteen years after the birth of Ishmael, Sodom was destroyed by fire from heaven, A. M. 2108, B. C. 1994, and 452 years after the flood. (Gen. xviii—xix.)

The year following, when Abraham was a hundred years old, Isaac was born in Beer-sheba, twenty-five miles south-west from Hebron, on the southernmost

Chedorlaomer, who? Battle of the Kings? Course of pursuit? King's Dale, where? Birth of Ishmael and destruction of Sodom, when? Birth of Isaac, when?

limits of Canaan, and on the border of the great desert that lies beyond. (Gen. xxi.)

This place was a favourite station of the patriarch, and occurs so frequently in subsequent history that it deserves particular notice. We are indebted to Dr. Robinson for authoritative information respecting it.

On coming up from the desert by a long and tedious ascent, he came out on a broad, undulating country, overspread to a considerable extent with grass, and affording in ordinary seasons good pasturage, a grateful evidence that the desert was at an end. On the north side of a broad beaten course he found two wells, fifty-five rods distant from each other, one twelve feet in diameter and forty-four and a half feet deep; the other, five feet in diameter, and forty-two in depth. The water was sweet and abundant, and flocks were gathering around to drink at these fountains.

On some low hills a little north, he found ruins indicative of a considerable village, in the remote ages of its prosperity.

“Here, then, is the place where the patriarchs Abraham, Isaac, and Jacob dwelt! Here Abraham dug perhaps this very well; and journeyed from hence with Isaac to Mount Moriah to offer him up there in sacrifice. From this place Jacob fled to Padan-aram after acquiring the birthright and blessing belonging to his brother; and here too he sacrificed to the Lord, on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub of Retem, just as our Arabs sat down under it every day and

Relate Robinson's description of Beer-sheba. The dimensions of the walls, and their distance from each other? What ruins are found there? Historical associations and incidents?

every night. Here was the border of Palestine proper, which extended from Dan [on the extreme north] to Beer-sheba. (Gen. xxi: 31; xxii: 19; xxvi: 23; xxviii: 10; xlv: 1; 1 Sam. viii: 2; 1 Kings xix: 3; 2 Sam. xvii: 11.) Over these smiling hills the flocks of the patriarchs once roved by thousands; where now we found only a few camels, asses, and goats.”*

From the birth of Isaac until his own death, seventy-five years afterwards, the venerable patriarch seems to have lived a pastoral life in the south country, comprising the southern part of Canaan, removing from place to place, as he had occasion to find pasturage for his numerous flocks and herds. He resided “many days” at Gerar, in the land of the Philistines, evidently because of its fertility. Isaac afterwards went to Gerar on account of a famine. It is supposed to have been situated a little north of west from Beer-sheba, not far from Gaza. But its locality is totally unknown. (Gen. xxi; xxvi.) Besides this, Hebron and Beer-sheba were the favourite residences of Abraham.

The trial of his faith in offering Isaac on Mount Moriah at Jerusalem occurred when Isaac was of adult age, twenty years or more, and was as remarkable an exemplification of faith on the part of the son in meekly submitting to the stroke, as of the father in lifting his hand to take the life of his child. (Gen. xxii.) Mount Moriah in Jerusalem is supposed to have been the scene of this offering. Others, in consideration of the distance, three days, suppose it to have been Gerizim, near Shechem.

About twenty years later, when Abraham was a hun-

Subsequent life of Abraham? Offering of Isaac, where? Distance of the journey?

* Robinson's Researches, i. 302.

dred and thirty-seven, and Isaac thirty-seven years of age, Sarah died, at the age of a hundred and twenty-seven, and was buried in the cave of Machpelah, at Hebron. (Gen. xxiii.)

Abraham soon provides a wife for Isaac, by sending his faithful servant to his own country with proposals of marriage with Isaac, to some of his kindred. The result was the marriage of Isaac with Rebekah, daughter of Bethuel, and grand-daughter of Nahor, Abraham's brother. (Gen. xxiv.)

About the same time Abraham married Keturah, and thirty-five years after this marriage died, at the age of a hundred and seventy-five, and was buried in the cave of Machpelah, in Hebron, with Sarah, his wife.

HEBRON.

Hebron is situated in a deep and narrow valley in the mountains of Judah, twenty-two miles south from Jerusalem, and an equal distance north-east of Beer-sheba. It is an Arab town of 5000 or 10,000 inhabitants, compactly built of stone, on the declivities of the valley. In the bottom of the valley, just below the town, is a large square reservoir, built of stone, for the reception of water, which it collects in the rainy season. It is a hundred and thirty-five feet on each side, and twenty-one feet eight inches in depth. Above the town there is another cistern of smaller dimensions, for a similar purpose. These pools, in the opinion of Dr. Robinson, are of high antiquity, "and one of them is probably to be regarded as the pool of Hebron, over which David hung up the assassins of Ishbosheth." (2 Sam. iv: 12.)

Age of Isaac? Death and burial of Sarah? Marriage of Isaac with Rebekah? Of Abraham with Keturah? Death of Abraham?

Hebron—situation? Pool of Hebron? Cave of Machpelah? Of whom did Abraham obtain it?

The reputed site of the cave of Machpelah, the sepulchre of the patriarchs, is covered by a Turkish mosque, and enclosed by a wall of great antiquity, probably beyond the period of the Christian era. This enclosure is two hundred feet by a hundred and fifteen, and fifty or sixty feet in height. It is to the Moslem a sacred place; and neither Jew nor Christian is permitted, on any occasion, to enter within the enclosure.

HISTORICAL ASSOCIATIONS AND INCIDENTS.

With the exception of Jerusalem, no place on earth is more hallowed by high and holy associations, than this venerable city of Hebron. It is, perhaps, the oldest inhabited city in the world, and still survives the waste of ages by lightning, fire and tempest, earthquakes, wars, pestilence and famine. Here lived the venerable patriarchs, Abraham, Isaac, and Jacob, and here they were buried, with their wives. Here they communed with God, and received the promises and the seal of the covenant.

The spies that went up from the wilderness to search the land, came to Hebron, then inhabited by the sons of Anak. (Num. xiii.)

It was utterly destroyed by Joshua (Josh. x.); and given to Caleb for a possession, in reward for his courage and trust in God.

It was one of the cities of refuge, and a levitical city of the sons of Aaron. (Josh. xxi: 7; xxi: 11.)

David was here anointed king over Israel; and made it, for seven years and six months, the seat of his kingdom. (2 Sam. ii: 11.) Abner also was here assassinated by Joab (2 Sam. iii: 27), and Absalom made it his headquarters in his rebellion against his father. (2 Sam. xv.)

Cave of Machpelah? Of whom did Abraham obtain it?

Historical associations? Age of the city? Connexion of the patriarchs with it? Relate the subsequent events?

Rehoboam made it one of his fenced cities. It was resettled after the captivity, and from that period it disappears for many centuries from the page of history.

ISHMAEL, AND THE SONS OF KETURAH.

Ishmael assisted at the interment of his father Abraham, and seems to have lived on terms of friendship with Isaac in the desert south of Canaan, where he rose to influence and power, and died at the age of a hundred and thirty-seven years, 1870 B. C., leaving twelve sons, who became the heads of as many tribes. The younger sons of Abraham, the offspring of Keturah, had already been settled in the "east country," beyond the valley of the Jordan and the Arabah.

PASTORAL LIFE OF ISAAC.

Isaac now addicted himself to a quiet, pastoral life, to which his gentle disposition and contemplative habits were well suited. Like Abraham in the latter part of his life, Isaac ranged with his flocks over the country west and south of Hebron to a considerable distance, often digging wells for the supply of his flocks, and peaceably withdrawing rather than to contend for them with his neighbours.

Once, by reason of famine, he was compelled, as Abraham had been a century before, to repair to Gerar to obtain supplies from Abimelech, who is supposed to have been a son of the prince of the same name who reigned there in the days of Abraham.

What became of Hebron after the captivity?

History of Ishmael (Gen. xxv: 11-18)? Where did his posterity settle? What was Isaac's manner of life? His character? Who was Abimelech? Where was Gerar?

DEATH OF ISAAC.

Twenty years after the marriage of Isaac, Esau and Jacob were born; and at the age of seventy-seven, Jacob obtained, by an unlawful device, the birthright over his elder brother Esau. (Gen. xxvii.)

Isaac had been for some time afflicted with blindness, and felt that his death was near; but he lived until the jealousy and enmity of his two sons, which had embittered his old age, were healed, and enjoyed, for more than twenty years, the society of Jacob and his family after his return to Canaan. Being old and full of years, he gave up the ghost, and died at Hebron, aged a hundred and eighty years, and was gathered unto his people, and his sons Jacob and Esau buried him. (Gen. xxxv: 29.)

BETHEL.

But a single incident is recorded in the journey of Jacob to Haran, to escape the vengeance of Esau, and obtain a wife of his kindred. This incident is his remarkable dream at Bethel, and his vision of the ladder, and of the angels of God ascending and descending. (Gen. xxviii.)

In the Mountains of Ephraim, twelve miles north of Jerusalem, and a little east of the road leading to Galilee through Samaria, was Bethel. It was situated on a tongue of land between two valleys which unite just below, and run off to the south-east towards the Jordan. The place is now overspread with ruins; and though uninhabited, must once have been a town of some importance. Here are the remains of a vast reservoir, three hundred and fourteen feet in length by two hundred

Infirmity of Isaac, and trials and tribulations of his old age? Age of Jacob when he obtained the birthright? Manner of obtaining it? Relate the vision of Jacob at Bethel? Situation of Bethel?

and seventeen in breadth. The region around, as in the days of Abraham and Jacob, still affords excellent and extensive ground for pasturage and tillage

HISTORICAL INCIDENTS.

Bethel, originally Luz, occurs often in the early history of Abraham and his descendants. Here he pitched his tent on his first arrival in the land, and called upon the name of the Lord. (Gen. xii: 8.) Jacob, a hundred and fifty-six years afterwards, beheld here a vision of the God of Abraham, received the promise, and entered into covenant with Jehovah. Twenty-one years after, he returned, enriched with the blessings of God's providence, to fulfil his vow and commune with God. (Gen. xxxv.)

Bethel was on the borders of Benjamin and Ephraim (Josh. xvi: 1, 2; xviii: 13, 22; Judg. i: 22-6), and was violently wrested from the former by the sons of Joseph. The ark of the covenant was for a long time here, to which the children of Israel came often to inquire of the Lord. (Judg. xx: 26, 27.) Samuel came here also once a year to judge the people. (1 Sam. vii: 16.) Bethel was desecrated by the idolatrous worship of a golden calf erected by Jeroboam (1 Kings xii), which was destroyed by Josiah (2 Kings xxiii: 15), and the prediction of the disobedient prophet was fulfilled. (1 Kings xiii.)

“The scriptural associations of Bethel are both delightful and painful. Shaded by a pastoral tent, on the heights between it and Hai to the east, we call, with the father of the faithful, on the name of the Lord.

What ruins are still found at Bethel? Relate the encampment of Abraham here, and visits of Jacob also. What is said of the ark at Bethel? Of the visits of Samuel? Of idolatrous worship there?

Interested and solemnized by the glorious vision of Jacob, we say of it, ‘This is none other but the house of God, and this is the gate of heaven;’ and, with the same patriarch, we there make an altar unto God, who answered us in our distress. We find it, after the death of Joshua, fallen, through the righteous vengeance of God on its immoral inhabitants, into the hands of the house of Joseph. We visit it with the devout and upright Samuel in his annual circuit of judgment. We see Jeroboam planting there one of his abominable calves to tempt Israel to sin, and there signally punished by God. Our spirit is relieved when its idolatrous establishment is totally destroyed by Josiah, the regal reformer of the Jewish nation.”*

MARRIAGES AND FAMILY OF JACOB.

The subsequent history of Jacob after leaving Bethel, is fully recorded in the Scriptures: his marriage with Leah and Rachel, daughters of Laban his uncle; his service of twenty years under Laban; his departure for the land of promise with great possessions; the meeting of his brother Esau, and their mutual reconciliation; are fully detailed. (Gen. xxviii—xxxiii.)

MEETING OF JACOB AND ESAU AT MAHANAIM.

The interview took place at Mahanaim, in the mountains of Gilead, east of the valley of the Jordan, below the Sea of Galilee, and north of the river Jabbok. Esau came up from Seir, in the mountains of Edom,

Relate the destruction of Bethel by Josiah. Relate reception of Jacob by his kinsmen; his marriages; and his departure for his own country. Where was Mahanaim? Trace the route of Jacob, and of Esau.

* Dr. Wilson’s “Lands of the Bible,” ii. 290.

south of the Red Sea, to meet Jacob, by invitation from the latter. The course of their journeys brought the two parties together at this place, which afterwards is of frequent occurrence in Jewish history.

It fell to the tribe of Gad in the distribution. (Josh. xiii: 26-30.) Ishbosheth, Saul's son, was here made king by Abner (2 Sam. ii; 8.); and David, driven from his throne by the treason of Absalom, fled also to Mahanaim. (2 Sam. xvii.) The battle between the forces of David and Absalom, in which the latter was slain, was fought in a place near Mahanaim, which, for reasons which do not now appear, was called the Woods of Ephraim. (2 Sam. xviii: 6.) The site of this ancient town has not been clearly identified. In the immediate vicinity are we to look also for Peniel, the encampment where Jacob wrestled with the angel of the covenant. (Gen. xxxii: 30.)

SUCCOTH.

The next station of the patriarch was Succoth, a city of Gad, on the east bank of Jordan, where he passed over into Canaan. Gideon, near six hundred years after, crossed the Jordan at this place in pursuit of the kings; and Solomon had a brass-foundry in the neighbourhood for casting the vessels of the temple. (1 Kings vii: 46; 2 Chron. iv: 17.)

JACOB AT SHECHEM—SHALIM.

After a short residence at Hebron, where the dreams

Describe David's flight to this place, and the death of Absalom. Where were the woods of Ephraim? Where was Peniel? Describe the wrestling of Jacob with the angel of the covenant. Where was Succoth? Relate the historical incidents connected with it.

For what were Shechem and Shalim remarkable? Relate the dreams of Joseph and the conspiracy of his brethren.

of Joseph awoke the jealousy of his brethren, and after the reputed death of his favourite son, Jacob himself removed to the plain of Shechem, a luxuriant valley, in which Jacob's well is situated. Shalim, Dr. Robinson supposes, may have been the town of Salim, which he saw at a distance on the east side of the valley. In this region he is supposed to have resided about eight years.

“Shechem, as the scene of Joseph's death, had a strong attraction for the fond old man, who said, ‘I will go down to the grave to my son mourning.’”

After the slaughter of the Shechemites (Gen. xxxiv.), he appears to have retired towards Hebron, tarrying awhile at Bethel.

The subsequent history to the time of Moses, is fully recorded in the Scriptures, to which we refer the reader, and content ourselves with simply appending a chronological table of the principal events.

Rachel, in giving birth to Benjamin, dies at Bethlehem, while Jacob is on his way from Bethel to Hebron. Two years after this Isaac dies, aged 180 years. (Gen. xxxv : 28.) B.C. 1813, A.M. 2289, and 632 years after the flood.

Joseph is now in prison in Egypt. (Gen. xxxix ; xl.) Pharaoh's dream and Joseph's enlargement occur in the year following. (Gen. xli.)

B. C.

1805. Seven years of famine begin.

1804. First descent of Jacob's sons into Egypt. (Gen. xlii.)

Death of Rachel and of Isaac ? The years of famine ? Joseph's first and second interview with his brethren ? Discovery of Joseph to his brethren ?

- B. C.
 1803. Second visit. Joseph discovers himself. Jacob and his household descend into Egypt. (Gen. xliii; xlv; xlv; xlv.)
 1786. Jacob dies, aged 147 years. (Gen. xlvii--l.)
 1732. Joseph dies, aged 110 years. (Gen. l: 26.)
 1666. Moses is born. (Ex. ii.)
 1626. Moses (40 years old) flees to Midian.

THE LAND OF GOSHEN.

On going down into Egypt, the whole caravan of Jacob and his sons, with their families, halted on the eastern borders of the land of Goshen, and sent forward one of their number to notify the governor of their coming. Joseph hastened from the court of Pharaoh, to meet his brethren in the land of Goshen. This province now became the residence of the descendants of Jacob for two hundred years. Here, in process of time, they were subjected, for more than eighty years, to a cruel oppression under Egyptian task-masters. Here were wrought those stupendous miracles, denominated the Plagues of Egypt, which subdued the proud heart of Pharaoh, and compelled him to let the people go, according to the Lord's command. Where then was the land of Goshen?

The river Nile, at a great distance from the sea, divides into several branches, and finally discharges its waters into the Mediterranean through several separate

Joseph's settlement of his brethren in Goshen? The death of Jacob; and of Joseph? The birth of Moses, and his flight? Where was Midian? Where did Joseph meet his father and his brethren on their going down into Egypt? What land did he give them to dwell in? How long did the Israelites dwell in Goshen? Where was Goshen?

mouths, at a distance from each other. From the eastern branch of the Nile, at some distance from the sea, a broad valley runs off in a south-east direction far towards the head waters of the Red Sea.

This valley, fertilized by the inundations of the Nile, and overspread with verdure, afforded pasture-ground for flocks and herds, while its rich alluvial soil yielded in great abundance the various productions of the country. Through this valley ran an ancient canal, connecting the waters of the Nile with the Red Sea, and commanding to a great extent the commerce of the East.

The country adjacent remains to this day an important province of Egypt. Here was the land of Goshen, where Joseph settled his brethren. It comprised the land lying on the banks of the eastern arm of the Nile, and extended eastward to the Arabian desert.

Though itself almost surrounded by a desert waste, it had very fruitful districts, and yielded abundant pasturage. It was therefore suited to the sons of Jacob, "whose trade had been about cattle from their youth" (Gen. xlv: 34); it was also one of the richest provinces of the kingdom. He "gave them a possession in the land of Egypt, in the best of the land" (Gen. xlvii: 11), which yielded in abundance the productions of the country, and was "as a garden of herbs." (Num. xi: 5; Deut. xi: 10.)

What was the soil of Goshen? What canal ran through this land? To what country does it at present belong? What comprised the land of Goshen? What is said of its fertility? In what was it suited to the wants of Joseph's brethren?

PHARAOH'S TREASURE-CITIES, PITHOM AND RAAMSES.

Pithom was situated at a little distance eastward of the right branch of the Nile, and near the canal which connected this river with the Red Sea. Pithom is indisputably the Patumus of Herodotus, who says that the waters of the Nile were received into this canal a little above the city Bubastis, near the Arabian city Patumus, but discharged themselves into the Red Sea.

The canal, according to Strabo, was one hundred feet wide, and sufficiently deep to float large ships. It was built about 600 years B. C., by Pharaoh-Necho, by whom Josiah was slain at Megiddo. (2 Kings xxiii: 29, 30; 2 Chron. xxxv: 22.) Herodotus gives the following account of the construction of this ancient canal:—

“To this king (Psammitichus) succeeded his son Neco, who was the first to undertake a canal, leading into the Red Sea, and which after him Darius carried on: it extends a distance of four days’ voyage, and its breadth is such that two galleys may work their oars abreast in it.

“The canal derives its water from the Nile, a short distance above Bubastis, [PIBESETH,] near an Arabian town called Patumus, [PITHOM:] it discharges itself into the Red Sea. The excavation was commenced on that part of the Egyptian plain which borders on Arabia. The mountain which stretches towards Memphis, and which contains the quarries, is above the plain at no great distance.

Where was Pithom? What was its ancient name? By whom and when was the canal built? What was its width as given by Strabo; as given by Herodotus? How was it supplied? What is Herodotus’s description of it?

“The canal, commencing at the foot of this hill, was continued for some length, from west to east, and then turning through the defiles, left the mountains, and was carried southward into the Arabian Gulf. The shortest track from the Northern Sea to the Red Sea, which is the same as the Southern Sea, passes by Mount Cassius, which divides Egypt from Syria: for this mountain is but 1000 furlongs from the Arabian Gulf. But the canal is so much longer than this, as it is more tortuous.

“In digging this canal in the reign of Neco, 120,000 Egyptians perished. He desisted in the midst of the work, being opposed by an oracular prediction, which declared, that ‘he wrought for a barbarian.’

“Having desisted from this work, Neco betook himself to military exploits. He, therefore, constructed galleys, some on the Northern Sea, *and some on the Arabian Gulf for the Red Sea.* Of these vessels the stocks (*docks*) may yet be seen. The fleets he employed as occasion served. Neco invading the Syrians (Jews of Syria), overthrew them at Magdolus (Megiddo), and then took Cadytes (Jerusalem the holy), a great city of Syria.”*

Raameses, called also Rameses, was, like Pithom, a fortified city, and the metropolis of Goshen. It was situated in the great valley of the canal, near the head of the flood waters of the Nile, about midway between the Nile and the Red Sea, at the distance of forty miles or more from it. At a later period, Rameses took the name of Heroöpolis, the City of Heroes. In the neigh-

What is said of the loss of life in the construction of the canal? What mention does Herodotus make of the Red Sea? Of Neco's invasion of Palestine and capture of Jerusalem? Where was Rameses? What traces of Rameses are still found?

* Herodotus, lib. ii. cited by Dr. Wilson.

bourhood of what are now called the Bitter Lakes, travellers have discovered an extensive heap of ruins, which the Arabs denominate Abu Keisheid, indicating the position of this ancient city.

Rameses, the metropolis of Goshen, became the rendezvous of the children of Israel previous to their departure from Egypt. From hence they began their flight from the bondage of Pharaoh. The city naturally gave its name to the surrounding country. The sacred historian therefore speaks of *the Land of Rameses* as synonymous with the Land of Goshen. (Gen. xlvii: 11.)

SOJOURN IN EGYPT.

“Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years” (Ex. xii: 40-42, 51). These 430 years are reckoned, not from the descent into Egypt, but from the beginning of the sojourning of Abraham in Canaan, or from his going down into Egypt. This was 23 or 24 years before the birth of Isaac; add 60 years to the birth of Jacob, 130 years to the descent; from the descent to the exodus, 217.

These several periods added equal 430 years; $23 + 60 + 130 + 217 = 430$. The exodus, according to this construction of the chronology, was the fulfilment of the promise recorded in the fifteenth chapter of Genesis, 13th and 14th verses: “Know of a surety that thy seed shall be a stranger in the land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge; and afterwards shall they come out with great substance.”

What was the Land of Rameses? Where did the Children of Israel rendezvous previous to their departure from Egypt?

How are the 430 years of the bondage in Egypt computed? What was the promise and prediction respecting it?

CHAPTER IV.

THE EXODUS OF THE ISRAELITES FROM EGYPT.

B. C. 1586—1546.

WITH urgent haste the Children of Israel took their departure from Rameses towards the Isthmus of Suez, and encamped the first night at Succoth (Ex. xii : 37 ; Num. xxxiii : 3, 5), a station midway between Rameses and the borders of the Arabian desert north of Suez. At the end of the second day they had already arrived at the borders of this desert, at *Etham*.

Twelve miles north-west of Suez, is a well, two hundred and fifty feet deep, defended by a fortification and a garrison. South and east of this, three miles from Suez, is another watering-place, which supplies the city with water. At one of these places it is reasonable to suppose that the Israelites encamped, where they might be supplied with water. Etham was therefore situated somewhere in the region above the northern point of the Red Sea, in the neighbourhood of the Arabian desert.

Here their natural course would have led them to advance directly into the desert, passing around the head waters of the Red Sea, and thence southward down the eastern shore of it ; but instead of this, they turned to the south, and directed their course along its western coast (Ex. xiv : 2 ; Num. xxxiii : 7), and encamped near Pi-hahiroth, between Migdol and the sea, over against

In what manner did the Israelites depart from Rameses ? Where were their first and second encampments ? What watering-places are there near Suez ? Where must Etham have been ? From Etham what was the natural course of the Israelites ? What course did they take ?

Baal-zephon. This movement must have seemed to the Israelites the extreme of infatuation; but it had the effect to draw Pharaoh after them, and to accomplish his overthrow.

MIGDOL, PI-HAHIROTH, BAAL-ZEPHON, AND THE PASSAGE
THROUGH THE RED SEA.

The position of these places cannot be defined. Many suppose Migdol to be the same as Magdolum, a strong military fortress on the northern frontier of Egypt, which commanded the route to the land of Canaan by the coast of the Mediterranean. According to this view, the phrase "between Migdol and the sea," indicates the *dangers to which the Israelites were exposed on either side*. From Migdol on the left, the garrison, marching out, might intercept their flight, while the sea opposed them on the right.

Others again suppose that the children of Israel passed down the sea by the headland of the Atakah, six or eight miles below Suez, which Dr. Wilson affirms to be entirely practicable; or else that they reached the same station by a circuit around this headland. In this case Migdol, Pi-hahiroth, and Baal-Zephon are to be assumed as localities in this region.

Of the stations here mentioned, no trace remains; nor is it probable that either their position, or the exact place of the passage of the Israelites through the Red Sea, will ever be determinately established. Niebuhr, Dr. Robinson, and many others, limit the passage to the neighbourhood of Suez. From this town an arm of the

Between Migdol and the sea what position did they take? What is said of Migdol? What is meant by the expression, "between Migdol and the sea"? In what situation were the Israelites placed by their movement?

sea sets up some distance towards the north-east. This bay is less than a mile in width, and is easily forded at low water, on sand-bars that run across it.

The tide, however, rises here more than six feet, rendering the passage impracticable in flood-tide, and at all times more or less difficult, so that caravans never cross the ford. Bonaparte nearly lost his life in 1799, in crossing at this very place, though attended by guides who were well acquainted with the ground.

The blowing of a "strong east wind," *miraculously*, upon the ebbing waters, is supposed to have laid bare a space on these shoals wide enough for the immense caravan of the Israelites to pass over on dry ground, while the deeper waters of the bay remained on their left, and the main waters of the sea pressed closely upon their right.

The Egyptians were overthrown *before the morning appeared*, for so the original should be rendered. Now, supposing the Children of Israel to have begun their march, as the account of it seems to imply (Ex. xiv: 21, 22), at a late hour of the night, and considering the vast extent of their caravan, they could only have had time, before the dawn of morning, to pass over a narrow arm of the sea, like that now under consideration. Such is the reasoning of those who limit the passage of the Israelites to the neighbourhood of Suez.

Professor Ritter, the greatest geographer of the age, supposes that the place of the passage is to be sought

How wide is the bay at Suez? What passage is found here? What is the height of the tide here? What incident occurred to Bonaparte at this place? How is a passage supposed to have been opened through the sea? What time could have been occupied in the passage? Where, according to Professor Ritter, was the passage?

higher up, considerably beyond the present gulf, *in the ancient bed of the Red Sea*, which extended 90,000 paces, with an average breadth of 18,000 or 20,000 paces. At the head of this ancient gulf he locates Etham and Pi-hahiroth, somewhere on its Egyptian side. (*Erdkunde*, ii. 232 seq.)

Dr. Wilson, and many others, suppose the passage to been effected a few miles below the town, across the sea itself, where it is about eight or ten miles in width. How could the Israelites have been "*entangled in the land*," so as to become an easy prey to their pursuers, having only a narrow and fordable frith before them? Whence the consternation and distress of the Israelites? How could the waters be "*a wall* unto them, on the right hand and on the left;" so as to justify the expression "the waters stood upright as an heap, and the depths were congealed in the heart of the sea?" Why the triumphant song of Moses at the miraculous overthrow of the Egyptians, if this was occasioned mainly by the regular return of the tide-waters? "The dukes of Edom shall be amazed; the mighty men of Moab, trembling, shall take hold of them; all the inhabitants of Canaan shall melt away" with fear. And why? Because the Israelites went at low water, over a narrow pass, in safety, as is customary to this day, and the Egyptians in pursuit were drowned by the returning tide!

What was the extent of the ancient bed of the gulf? Where does Professor Ritter locate Etham and Pi-hahiroth?

Where, according to Dr. Wilson and others, was the place of passing? Width of the sea at this place? What objections are there to Dr. Robinson's theory drawn from the alarm of the Israelites? From the song of Moses, and the influence of this event upon other nations?

To obviate these objections, the children of Israel are supposed to have turned their course from Etham, and passed either in a circuitous route around the Atakah, which rises "lofty and dark," in a bold bluff from the western shore below Suez, or else directly down the coast, passing between this headland and the sea. This mountain is supposed to have been Baal-zephon; and the valley on the south side of it, Pi-hahiroth.

Von Raumer, again, supposes them to have made their final exit from the south-western border of Goshen, near Cairo, and to have pursued their course to the sea through a valley, still called the Valley of Wandering, south of a chain of mountains which runs from Cairo eastward, and terminates in the Atakah. According to this theory, Rameses was near Cairo; Succoth and Etham were in the valley; and Migdol, the Deraj, a lofty mountain south of Atakah.

Here they would be beset with dangers on every side. On the right, a wide waste of mountains and desert; on the left, the impassable Atakah; before them, the sea; and behind them, the Egyptians in eager pursuit, with a regular military force, a large body of cavalry, and six hundred chariots of war.

On the supposition that the waters were divided by the direct and *immediate* power of Jehovah, the Israelites would have eight or ten hours to make their way through the channel opened to them by the hand of Omnipotence, a space amply sufficient for a march of

What was the course of the Israelites from Etham to the place of their passage? What, according to Von Raumer, was the route of the Israelites? Where by this theory were Rameses and Migdol? How entangled in land at this place? What time could they have had for the passage?

ten or twelve miles. An escape so miraculous, through the depths of the sea, and the fearful overthrow of Pharaoh and his hosts, might indeed strike the dukes of Edom and the surrounding nations, far and near, with the fear of Jehovah, and a dread of his people.

DESERT OF ETHAM.

The Children of Israel came up from the sea into the Desert of Etham; not to be confounded with the town of this name, which has been already mentioned, as the second place of encampment in their flight. This desert appears to have extended for some distance down the eastern shore of the Red Sea (Num. xxxiii: 8), and comprised a part of the desert of Arabia.

But the wilderness of Etham was only a small section of the vast Arabian desert into which the Israelites had now entered; and where, as a just judgment for their rebellion and murmurings against God, they were to wander for forty years, and to die without seeing the good land towards which they were journeying.

DESERT OF ARABIA.

This immense desert extends from the Nile, in Lower Egypt, to the Euphrates, a distance of one thousand miles from west to east. The remarkable valley of Akabah, and the mountains of Edom, east of it, divide this desert into two great divisions, Arabia Deserta on the east, and Arabia Petræa on the west. The northern boundary of the latter extends from the eastern mouth

Where was the Desert of Etham? What relation does it bear to the town of the same name? Of what great desert did it form a part? What was the extent of the Desert of Arabia? What valleys divide it?

of the Nile, along the Mediterranean to Gaza, and thence to the southern extremity of the Dead Sea, forming the base of a vast triangular desert, in the opposite angle of which, between the Red Sea and the Ailanitic Gulf, are the mountains of Sinai.

THE SINAITIC GROUP.

These mountains consist of an innumerable multitude of sharp rocky summits, thrown together in wild confusion, rising to different heights, leafless and barren, without the least trace of verdure to relieve the stern and awful features of the prospect.

The view from one of these summits presents a perfect "sea of desolation," without a parallel on the face of the earth. The valleys between the summits sink into steep and narrow ravines, with perpendicular sides of several hundred feet in height, forming a maze of irregular defiles, which can be securely traversed only by the wild Arab, who has his habitation in the "clefs of the valleys," amidst these eternal solitudes.

Towards the north this wilderness of mountains slopes down in an irregular curvilinear line, which turns outward like a crescent, and runs off, on the one hand, towards the head of the eastern gulf of the Red Sea; and on the other, north-west, to this sea itself. The extremities of the long, irregular line, formed by this circular ridge, are joined by a high chain of mountains, Et-Tih, extending eastward from the Red Sea, south of Suez, in a continued chain to the Ailanitic Gulf; a

Give the form of the western division? Position of the mountains of Sinai? Of what do these mountains consist? Aspect of them? Difficulties of traversing them? Prospect from them? Describe the northern outline of these mountains; the chain Et-Tih and the desert between them?

distance of near one hundred and twenty miles, and enclosing in a circular segment, a high sandy desert, utterly desolate and barren.

North of Et-Tih, the whole tract of country extending to the Mediterranean, and from the Red Sea to the deep valley of the Akaba, is an immense table-land, lying high above the level of the adjacent waters, with a slight inclination to the north.

The surface of this elevated plain is overspread with a coarse gravel mingled with black flint-stone, interspersed occasionally with drifting sand ; and only diversified with occasional ridges and summits of barren chalk-hills. In the time of Moses it was a great and terrible wilderness ; and from time immemorial it has been a waste, howling desert, without rivers, or fountains, or verdure, to alleviate the horrors of its desolation.

But we must suppose that this desert was once supplied, in some measure, both with water and with vegetation. The brethren of Joseph repeatedly traversed it from Hebron to Egypt *with asses*. (Gen. xlii : 26 ; xliii : 24.) When the country was suffering with extreme dearth, Jacob and his sons went down with *their flocks* and *their herds*. (Gen. xlvii : 1.) But no animal save the camel is now able to pass over the same route.

The Israelites, to the number of two millions, with their flocks and their herds (Ex. x : 9), inhabited portions of this wilderness for forty years, where now they could not subsist a week without drawing supplies both of water and of provisions from a great distance.

Describe the table-land of the desert north of Et-Tih ? Face of the country, slope, and water-sheds ? Nature of this desert in the time of Moses ? Reasons for supposing that it may have been less barren than now ? How did the flocks and herds of the Israelites subsist in the desert ?

Others, in view of the sterility of the desert, suppose that the flocks and herds of the Israelites were sustained in the desert by a continued miracle.

FROM SUEZ TO MOUNT SINAI.

Below Suez, the table-land of the desert breaks abruptly off towards the Red Sea, into a rugged line of mountains, running south-by-east, at the distance of eight and ten miles from the shore. Along the interval between the brow of these mountains and the shore, lay the route of the Israelites. On the eastern shore of the Red Sea, at a short distance below Suez, are several springs of brackish water called Ayun Mousa, the Fountains of Moses, where Moses is supposed to have indited his triumphal song. (Ex. xv: 1-22.)

Hence "they went out into the wilderness of Shur: and went three days in the wilderness and found no water;" when they came to Marah, the waters of which were so bitter that they could not drink them. (Ex. xv: 22, 25.) About forty miles below the Fountains of Moses is that of Hawarah, whose water is salt, and so bitter that even camels refuse, unless very thirsty, to drink it. In this fountain we recognise the bitter waters of Marah, which were miraculously changed at the complaint of the Children of Israel. The barren tract between these fountains corresponds with the desert of Shur. (Ex. xv: 22.)

We next find the Israelites at Elim, where were several fountains of water, and many palm-trees. (Ex.

What forms the mountains which run parallel to the eastern shore of the Red Sea? What is their general distance from the shore? Fountain of Ayun Mousa? Wilderness of Shur? Waters of Marah? Distance from Ayun? Distance of Elim from Marah?

xv: 27.) This station is admitted to be the valley Ghurundel, six miles from Hawarah, where is found an abundant supply of water, some tillage land, several varieties of plants and shrubs, and a few palm-trees.

From Elim they removed and encamped by the Red Sea. (Num. xxxiii: 10.) This station they reached by a circuitous route around a spur of the mountains on the left, which comes down to the sea, where it terminates in the lofty summit of Jebel Hummam, "extending along the coast towards the south, black, desolate, and picturesque."

WILDERNESS OF SIN.

Near the last station the coast again becomes an extensive desert, running far down towards the extremities of the peninsula. This desolate region is clearly identified as the Wilderness of Sin, where the Israelites are next found. (Ex. xvii: 1; Num. xxxiii: 11.) Burckhardt describes it "as a frightful desert, almost wholly without vegetation."

This wilderness is memorable as the place where, in answer to their murmurings, they were, for the first time, miraculously fed with quails, to appease their lusting after the flesh-pots of Egypt. (Ex. xvi.)

Here, also, they were first fed with manna, that bread of heaven, which they continued to eat for forty years, until they reached the land of promise and ate of the corn of that land.

DOPHKAH, ALUSH, AND REPHIDIM.

From this desert, the children of Israel are supposed by Dr. Robinson and others to have turned up south-

What water and vegetation is found there? The course of the Israelites to the next station by the sea?

Describe the Wilderness of Sin? For what is it memorable?

east, into the mountainous region of Sinai. Their entrance into this mountainous wilderness was through the Wady Feiran, a broad valley which is overspread with vegetation, and tamarisk-trees, or occupied with gardens and date plantations.

It is much frequented by the Bedouins for pasturage. Somewhere in the range of the route from the Wilderness of Sin to Rephidim were the stations of Dophkah and Alush (Num. xxxiii: 12, 13), but their situation is irrecoverably lost. And the same may be said of Rephidim, except that it must have been further in the interior, at the distance perhaps of a day's journey from Mount Sinai.

Burckhardt supposes that it may have been at the extremity of the valley above described, which has now assumed the name of Esh-Sheikh; where it enters by a narrow gorge into the high granite cliffs of these central regions. He says:—

“We had now approached the central summits of Mount Sinai, which we had had in view for several days. Abrupt cliffs of granite, from six to eight hundred feet in height, whose surface is blackened by the sun, surround the avenues leading to the elevated platform to which the name of Sinai is specifically applied. We entered these cliffs by a narrow defile about forty feet in breadth, with perpendicular granite rocks on both sides.”

At Rephidim, somewhere in this vicinity, and in the neighbourhood of Sinai, the Israelites encamped for

Route from the Wilderness of Sin? What wady or valley is found here? What is known of Rephidim and the other stations mentioned in this connexion? Entrance into the mountains of Sinai? Burckhardt's description?

some time. Here they renewed their murmurings for the want of water, and were miraculously supplied from the rock in Horeb ; here were the Amalekites defeated ; and here Jethro, the father-in-law, or more probably perhaps the brother-in-law of Moses, visited him, and, in consequence of his advice, judges were appointed to assist in the administration of justice. (Ex. xvi. xvii.)

MOUNT SINAI.

The next encampment of the Israelites was at this mountain. But how could such an immense caravan find a suitable place of encampment within the hidden recesses of these mountains, where travellers have found nothing but rugged, frowning cliffs, and high spindling peaks, dark and desolate beyond description, separated from each other by an endless labyrinth of deep and frightful chasms? To this difficulty the researches of Robinson and Smith are supposed to offer a satisfactory explanation, which we give in their own words.

At the foot of the pass which leads up to the sacred shrine beneath the awful mount, from whose summit Jehovah proclaimed his law to the trembling hosts of Israel, Dr. Robinson says: "We commenced the slow and toilsome ascent along the narrow defile, about south-by-east, between blackened, shattered cliffs of granite, some eight hundred feet high, and not more than two hundred and fifty yards apart, which every moment threatened to send down their ruins on our heads. Nor is this at all times an empty threat ; for the whole pass

What transpired with the Israelites at this place? Who was Jethro? What advice did he give to Moses? How could the Israelites find space for encampment in the defiles of these mountains? What is Dr. Robinson's description of this passage?

is filled with large stones and rocks, the *debris* of these cliffs.

“The bottom is a deep and narrow water-course, where the wintry torrent sweeps down with fearful violence. A path has been made for camels, along shelving rocks, partly by removing the topmost blocks, and sometimes by laying down large stones side by side, somewhat in the manner of a Swiss mountain-road. But though I had crossed the most rugged passes of the Alps, and made, from Chamouni, the whole circuit of Mont Blanc, I had never found a path so rude and difficult as that we were now ascending.”

After toiling along for near two hours, our travellers continue their narrative: “Here the interior and loftier peaks of the great circle of Sinai began to open upon us—black, rugged, desolate summits; and, as we advanced, the dark and frowning front of Sinai itself (the present Horeb of the monks) began to appear.

“We were still gradually ascending, and the valley gradually opening; but as yet all was a naked desert. Afterwards a few shrubs were sprinkled round about, and a small encampment of black tents was seen on our right, with camels and goats browsing, and a few donkeys belonging to the convent. The scenery through which we had now passed, reminded me strongly of the mountains around the Mer de Glace, in Switzerland. I had never seen a spot more wild and desolate.

“As we advanced, the valley still opened wider and wider, with a gentle ascent, and became full of shrubs

What does Dr. Robinson say of the cliffs, and the valleys? Of the rugged ascent of the mount? Appearance of Horeb? To what does he compare the scenery? Appearance of the plain which opens here?

and tufts of herbs, shut in on each side by lofty granite ridges, with rugged, shattered peaks, a thousand feet high, while the face of Horeb rose directly before us. Both my companion and myself involuntarily exclaimed: 'Here is room enough for a large encampment!'

"Reaching the top of the ascent, or water-shed, a fine, broad plain lay before us, sloping down gently towards the S S E, enclosed by rugged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges of indescribable grandeur; and terminated, at a distance of more than a mile, by the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from twelve to fifteen hundred feet in height. It was a scene of solemn grandeur, wholly unexpected, and such as we had never seen; and the associations which at the moment rushed upon our minds, were almost overwhelming."

They subsequently ascended the frowning summit of Horeb, and sketched the scene from that point: "The whole plain, Er-Rahah, lay spread out beneath our feet, with the adjacent wadys and mountains; while Wady Esh-Sheikh on the right, and the recess on the left, both connected with and opening broadly from Er-Rahah, presented an area which serves nearly to double that of the plain.

"Our conviction was strengthened that here, or on some of the adjacent cliffs, was the spot where the Lord 'descended in fire,' and proclaimed the law. Here lay

Solemnity and grandeur of the scene? Height of Horeb? View from the summit of Horeb? Where is Er-Rahah? What its form and extent? Where is it supposed the Lord descended in fire to the mount in sight of the people?

the plain where the whole congregation might be assembled ; here was the mount that could be approached, if not forbidden ; and here the mountain brow, where alone the lightnings and the thick cloud would be visible, and the thunders and the voice of the trump be heard, when the Lord ‘came down in the sight of all the people upon Mount Sinai.’

“We gave ourselves up to the impressions of the awful scene ; and read, with a feeling that will never be forgotten, the sublime account of the transaction, and the commandments there promulgated, in the original words as recorded by the great Hebrew legislator.”*

Other travellers have explored a valley on the southern base of Sinai, which was shut from the view of Dr. Robinson, in his ascent, by a long ridge of rocks, and which has been found, by measurement of Krafft and Strauss, and others, to be even greater than the valley of Er-Rahah on the north.

This, it is supposed by Ritter and others, may have been occupied by the Israelites at the giving of the law. The locality of this tremendous scene may perhaps be better determined by future researches.

An American artist and scholar† has just given an interesting account of this valley, which appears to be much more extensive than Er-Rahah, and better fitted for the accommodation of the immense camp of Israel.

What plain have other travellers noticed south of Jebel Mousa ? Where, according to Ritter and others, may have been the place of encampment and of the giving of the law ? What American traveller is mentioned as having given an interesting account of this valley ?

* Biblical Researches, vol. i. pages 129-30, 158.

† Mr. M. K. Kellog.

To reach this station, the Israelites must have continued their march much further down the coast than on the other supposition, and turned at a bolder angle up into the mountains near the modern town of Tur or Tor. Dophkah, Alush, and Rephidim must also, on this supposition, be transferred to other localities corresponding with this supposed line of march.

If there be such a valley at the southern base of Sinai, it seems very extraordinary that it should have escaped the notice of travellers. It must be visible from the summit of Sinai, Jebel Mousa; but, seen only from that lofty summit, and running in an irregular line at the very base of the mountain, they must have overlooked it in their brief survey of the scenery, so grand, gloomy, and peculiar, which there engaged their contemplation. The subject, however, is so curious and interesting, that we insert in detail the narrative of the American traveller to which these remarks refer.

Standing on the Mountain of the Cross, the Nejah on the map, he proceeds to say:—

“Here, close at my right, arose, almost perpendicularly, the Holy Mountain; its shattered pyramidal peak towering above me some fourteen hundred feet, of a brownish tint, presenting vertical strata of granite, which threw off the glittering rays of the morning sun. Clinging around its base was a range of sharp, upheaving crags, from one to two hundred feet in height, which

What must have been the course of the Israelites from the Wilderness of Sin to this valley? Where, on the supposition of a valley south of Sinai, were Rephidim, Alush, and Dophkah? How would this valley have escaped the notice of other travellers? Describe the Mountain of the Cross. What is the height and appearance of Sinai from this plain?

formed an almost impassable barrier to the mountain itself from the valley adjoining. These crags were separated from the mountain by a deep and narrow gorge ; yet they must be considered as forming the projecting base of Sinai.

“ Directly in front of me was a level valley, stretching onward to the south for two or three miles, and enclosed on the east, west, and south, by low mountains of various altitudes, all much less, however, than that of Sinai.

“ This valley passed behind the Mountain of the Cross to my left, and out of view, so that I could not calculate its northern extent from where I stood. The whole scene was one of inexpressible grandeur and solemnity, and I seated myself to transfer some of its remarkable features to the pages of my portfolio.”

Again, in speaking of the junction of Wady Sedout with Seba'iyeh, he remarks :—

“ These two wadys make a width of at least the third of a mile. The hills rising from the east and south of Seba'iyeh, in front of Sinai, are of gentle ascent, upon which flocks might feed, and the people stand in full view of Sinai. For many miles, perhaps six or more, on the eastern border of this plain, are seen many small plains high up among the hills, from all of which Sinai is plainly visible.

“ At its junction with the Wady Seba'iyeh, Wady Sheikh turns from its eastern course, after leaving Wady

By what valley is the base of the mountain surrounded ? What rocky rampart forms this deep narrow valley ? What is the length of the Seba'iyeh ? How is it enclosed on the east, west, and south ? What obstructed the view of it on the north ? Form and elevation of the hills east ? What pasturage might they afford for flocks ? Course of Wady Sheikh ?

Rahah, and runs north around Jebel Fureia, where it receives Seba'iyeh from the south, and with it forms one level and unbroken plain for about twelve miles to the north of the place where I was seated. Turning back now to the south, we traversed the plain towards the base of Sinai. The wady grew gently narrower as we approached Nejah, whose base projected far into the plain, and whose head shuts off the view of Sinai for a distance of about one-half the width of the plain at its base.

“As we passed its foot Sinai again appeared, and we measured the plain near the pathway which leads up towards Sinai on the southern border of Nejah, and which appears to be the only entrance to the Holy Mountain. The measured width here was four hundred and thirty feet. Passing on three hundred and forty-five paces, we arrived at the narrowest part of the plain, some few yards narrower than where we had measured it.

“This may be considered as an entrance-door to the plain which lies directly in front of Sinai, which now spreads out level, clear, and broad, going on to the south with varied widths for about three miles, on gently ascending ground, where it passes between two sloping hills and enters another wady which descends beyond, from which it is most probable Sinai may yet be clearly seen.

“On the east, this plain of Seba'iyeh is bounded by mountains having long, sloping bases, and covered with wild thyme and other herbs, affording good tenting-

What is the length and breadth of Wady Seba'iyeh? How is this valley bounded on the east?

ground immediately fronting Sinai, which forms, as it were, a grand pyramidal pulpit to the magnificent amphitheatre below.

“The width of the plain immediately in front of Sinai is about sixteen hundred feet, but further south the width is much increased, so that on an average the plain may be considered as being nearly one-third of a mile wide, and its length, in view of Mount Sinai, between five and six miles. The good tenting-ground on the mountain sides, mentioned above, would give much more space for the multitude on the great occasion for which they were assembled. This estimate does not include that part of the plain to the north, and Wady Esh-Sheikh, from which the peak of Sinai is not visible; for this space would contain three or four times the number of people which Seba’iyeh would hold.

“Now, if we conjecture the Israelites to have entered the wilderness of Sinai from the south, that is to say, that they came from the neighbourhood of Tur, from their last encampment by the Red Sea, and passed through Wady Hibran, or some other wady, to the south of Sinai, until they came into Wady Seba’iyeh, we shall find them passing through a fertile country, in which there was both pasturage and water, until they came within one day’s march of Sinai, to Rephidim, where, for the *first time*, they complain that there was no water to drink.

What is the width and length of the plain immediately in front of Sinai? From what quarter must the Israelites have approached Mount Sinai, and how left it? What reasons have we for supposing that the Israelites came up to Sinai through valleys leading to the coast of Tur?

“May not the broad valley of Haszfet el Ras, which we have seen is only four hours’ travel from Sinai, be the valley of Rephidim? Burckhardt does not speak of finding any water there. The two stations of the Israelites, between the Dead Sea and Rephidim (*Dophkah and Alush*), have not as yet been identified. May they not lie between the great plain around Tur, and Haszfet el Ras? But I will not dwell upon this point.”

To all these representations, Dr. Robinson objects that the extent of these plains is not a little exaggerated; but, allowing no exaggeration, he contends that this theory does not correspond with the specifications implied in the text. (Ex. xix: 10-22.)

“In this language there are implied *three* specifications, or particulars, which must all be present in any spot answering to the true Sinai:

“1. A mountain-summit, overlooking the place where the people stood.

“2. Space sufficient, adjacent to the mountain, for so large a multitude to stand and behold the phenomena on the summit.

“3. The relation between this space where the people stood and the base of the mountain must be such, that they could approach and stand at ‘the nether part of the mount;’ that they could also touch it; and that, further, bounds could appropriately be set around the mount, lest they should go up into it or touch the border of it.

“In respect to the application of the three particulars, above specified, to Jebel Mousa, there is here of course the mountain, and also space before it on the

Where, according to this supposition, were Rephidim, Alush, and Dophkah? What are the specifications implied respecting the nature of the plain, and of the mountain? What are Dr. Robinson’s objections to the theory of Mr. Kellogg, derived from these specifications?

south-east sufficient for all the people. But as to the *third* particular,—and this is the point I wish to bring out,—it may well be doubted, whether the relation between this space and the foot of the mountain is such, that bounds may be supposed to have been necessary, lest the people should *approach* and *touch* the mount. It is just this point, which those who adopt this view seem to me to have overlooked.”

Dr. Robinson proceeds to urge three main reasons against the supposition that this was the position of the Israelites before the mount : first, the distance from the base of the mountain, at least half a mile or more ; secondly, the rough and impassable character of the intervening ground precluding all idea of easy approach ; thirdly, the fact that Moses ascended the mountain *in the sight of all the people*. But here, on the southern side, the mountain is inaccessible ; on the northern, there is an ascent directly in sight of the whole plain.

With these considerations, the reader will form his own conclusions respecting the identity of the sacred summit of Mount Sinai, and the position of the children of Israel.

The children of Israel left on the fifteenth day of the first month of the sacred year, or about the middle of April, and reached Sinai on the third month (Ex. xix : 1), having been apparently just three months on the way, and made a journey of about two hundred miles. At Sinai they remained during all the transactions recorded in Exodus, from the eighteenth chapter to the end, and in Leviticus, and the first nine chapters of Numbers. In these transactions they were occupied a little less than a year.

When did the children of Israel reach Mount Sinai ? How long were they on the way ? What was the distance of their route ? How long did they remain near Sinai ?

MOUNT HOREB, MOUNT SINAI.

The mountain from which the law was given is denominated Horeb in Deuteronomy i: 6; iv: 10, 15; v: 2; xviii: 16; in other books of the Pentateuch it is called Sinai.

These names are now applied to two opposite summits of an isolated, oblong, and central mountain in the midst of this confused group of mountain-heights. It is about two miles in length from north to south, and about one-third of this distance in width.

Modern Horeb is the frowning, awful cliff at the northern extremity, already described as overhanging the valley Er-Rahah.

Sinai rises in loftier, sterner grandeur, at the southern extremity. Its elevation is 7047 Paris feet above the level of the sea. A deep, irregular, and narrow defile sweeps around the entire base of this oblong mountain, which supports the heights of Horeb and Sinai, as if the Almighty himself had set bounds around the Holy Mount and sanctified it. Even the mountains round about, which seem huddled together in wild confusion, as if in mute amazement at the scene when the Lord descended in fire upon the mount, "and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly"—even these mountains are cut off from any immediate communication with this Mount of God.

Mount Sinai is situated above the 28th degree of

Where, in the Pentateuch, is the mountain from which the law was given called Horeb? Where is it called Sinai? Position of the summits which now bear this name; their height, and the length of the ridge? How is it separated from other mountains around? Latitude of Mount Sinai?

north latitude, about one hundred and twenty miles from Suez, and near one hundred from the head of the eastern gulf of the Red Sea.

The Hebrews remained at their station in Horeb, a few days more than eleven months. During this time their theocracy was fully established; Jehovah himself was constituted their King; his law was promulgated in dreadful solemnity from the mount, and committed to them as written by the finger of God; their government was duly organized, their national laws and institutions were established, to separate them from all other nations as the future depositaries of the oracles of God; the tabernacle was set up for the palace of their King, Jehovah; and the regular service of his court was established.

In this interval of time they were severely rebuked for their defection from their God and King in the worship of the golden calf; the sanctions of the law were solemnly repeated; the people were numbered and mustered for war; the order of encamping, breaking up, and marching was accurately settled; and the whole constitution of the state was completed.

The twelve tribes in their marches and encampments, formed a square, facing the cardinal points, with the tabernacle in the centre, surrounded by the tribe of Levi, and the carriers and attendants.

Moses had been a wandering shepherd for forty years in this region; and, on this same mount, had received

Distance from Suez; from the eastern gulf of the Red Sea? How long did the Israelites remain at Sinai? What organization was established there? What rebellion occurred? How was it rebuked? Where is the narrative of their exodus resumed? With what is the intervening portion of the Pentateuch occupied?

from Jehovah appearing to him in the burning bush (Ex. iii.), his commission for the deliverance of his people. He was therefore well prepared, by his intimate acquaintance with the country, to conduct the thousands of Israel in their perilous march through this terrible wilderness.

He also took with him, as a guide, his brother-in-law, Hobab, who was well acquainted with the situation of the fountains, wells, and pastures of that region, and might direct the people in the foraging excursions which they would have occasion continually to make, in order to supply water and provisions for themselves and their flocks and herds. (Num. x: 29-32.) The descendants of Hobab from this time remained among the Hebrews.

After their organization had been fully settled, and the rites of their religion established, the children of Israel broke up from Horeb and proceeded on their way.

Their marches and encampments in all their subsequent wanderings were directed by Jehovah, their King. A cloud in token of his presence covered the tabernacle by day, "and at even, there was upon the tabernacle as it were the appearance of fire until the morning."

So it was always; the cloud covered it by day, and the appearance of fire by night. (Num. ix: 15, 16.) The rising of this cloud was the signal for them to advance, as this, overhanging the tabernacle, should lead the way; and the settling of the cloud upon the tabernacle was, again, the signal for them to encamp.

What qualifications had Moses to act as guide through the wilderness? Who accompanied and assisted him? How were the march and encampments denoted? What was their signal for these?

On the twentieth day of the second month of the second year after their departure, the cloud was taken up from off the tabernacle of the testimony, and the children of Israel, taking their departure from out the Wilderness of Sinai, came by three days' journey into the Wilderness of Paran. (Num. x: 11-36.) Burckhardt supposes the rocky wilderness of the upper nucleus of Sinai, to be the *Desert of Sinai*, so often mentioned in the wanderings of the Israelites.

WILDERNESS OF PARAN, MOUNT PARAN.

This desert is several times mentioned in Scripture. Hagar, when Abraham sent her away, wandered first in the wilderness of Beer-sheba, and afterwards dwelt with Ishmael in the wilderness of Paran. (Gen. xxi: 14, 21.) David, after the death of Samuel, retired into this desert. Here, also, the flocks of Nabal, who dwelt in the southern Carmel, were accustomed to feed. (1 Sam. xxv: 2-43.) "The Lord came from Sinai, and rose up from Seir, unto them; he shined forth from Mount Paran." (Deut. xxxiii: 2.) "The Lord came from Teman, and the Holy One from Mount Paran." (Hab. iii: 3.)

Beer-sheba is well known to have been situated upon the borders of the desert at the southern extremity of Palestine. Carmel was in the neighbourhood of Hebron, lying further south and near the desert, west of the southern part of the Dead Sea. Seir, we know, was south of the Dead Sea, between that and the east-

Where did the children of Israel set forward from the Wilderness of Sinai? What wilderness did they next arrive at? Where did Hagar dwell with Ishmael? What is said of David and Nabal in this wilderness? Where was Maon? Carmel? Where Mount Seir?

ern gulf of the Red Sea. Mount Paran must be near this chain of mountains, and in the desert of Paran.

All these notices indicate that the whole desert region south of Palestine was designated as the Wilderness of Paran, extending down to the mountainous regions of Sinai. The general course of the Israelites was north-east, towards the gulf of the Red Sea which has been so often mentioned.

At first their course from Sinai must have been due north, down the Wady Sheikh some twelve miles, where, according to Dr. Robinson, was Rephidim, at which encampment the Children of Israel, on coming here, turned up to the south to go to Sinai.

From the elevated plains around the base of Sinai to this place there is a regular descent, through which water might naturally flow from the rock at Horeb. Indeed, this valley is the natural outlet of the waters from storms and wintry rains, which flow down from these central mountain heights.

The blackened cliffs about this place, at the junction of the Wadys Sheikh and Feiran, form the outposts of Horeb. And here the Israelites entered upon the desert plain which is called the Wilderness of Paran, at the border of the great wilderness which bears this name.

TABERAH.

Moses denominates their first station after three days' march by this name, because at this place, their third

What was included in the Wilderness of Paran? What was the general course of the Israelites? At what point did they enter the wilderness?

What name did Moses give to their first station after their three days' march from Paran? Why?

stage from Horeb, the murmurings of the Children of Israel at the hardships and fatigues of their march in the desert became so strong, that fire, enkindled by the indignation of the Lord, broke forth and raged with great fury among the tents in the outskirts of the camp. The name Taberah, *burning*, was given as a memorial of this chastisement. (Num. xi: 3.)

KIBROTH-HATTA AVAH, HAZEROTH.

Their next station was Kibroth-hattaavah, *the graves of lust*, where, for "a whole month," they were again fed with quails, and multitudes died in consequence of their surfeit. (Num. xi: 4-34.)

These quails were brought by a strong wind from *the sea*, the eastern gulf mentioned above; this place must have been situated near the eastern extremity of the mountainous chain Et-Tih, and not far from the western shore of the gulf.

It is observable that on this occasion, as on the former, in the Wilderness of Sin, the Children of Israel were fed by the flight of quails *from over the sea*. In this instance, from over the eastern branch of the Red Sea, and in that, from over the western arm of the same sea.

Those who are curious to explain by natural phenomena the miraculous events of Scripture history, inform us that these birds move in immense flocks, and, when wearied by long flights over water, fly so low and heavily as to be easily captured.

Where was their next station? What took place here? What other instance is recorded of feeding the Children of Israel with quails? From what sea were they brought in each instance? What natural phenomenon is related respecting a similar supply of provision by quails from over the sea?

They tell us, from an ancient historian, of a colony at Rhinocolura, on the Mediterranean Sea, who saved themselves from starvation by making long nets of slit reeds and placing them along the shore, to catch the quails which came flying over the sea in large flocks. In this manner they secured for themselves an ample supply of provisions.*

But however ingenious such efforts, they are more curious than important to a believer in the miracles of the Scriptures. If we do not believe the sacred writers, we need not believe the miraculous events recorded by them. If we believe that God made heaven, earth, and sea, and all that is therein, we may believe also that he could, as seemed good unto him, divide the sea, or call water from the rock, or stay the river in its course, or bring quails to feed his people, and satisfy them with the bread of heaven.

The Wady Sheikh, which runs north from Sinai, opens at the distance of a few miles into a large valley or plain, extending for more than thirty miles east and west between the Sinaitic group and Et-Tih on the north. This plain is called El-Hadharah, corresponding to Hazeroth of the Scriptures, in some part of which must have been the station of the Israelites of this name, and probably also Taberah, and Kibroth-hattaavah, in which places the Israelites were so severely punished for their repinings and rebellion. (Num. xi.)

Is it necessary or desirable to seek natural causes for what is represented in the Scriptures to be miraculous? What great plain was between the Sinaitic group and Et-Tih? What is its Scriptural name?

* Diod. Sic. i. 5.

Dr. Wilson supposes the Israelites to have continued their course further north, across this plain ; and, through a pass in the range Et-Tih, to have come out upon the plateau of the great desert. His reasons for this supposition we give in his own words :

“From the first time that I had my attention directed to the opinions of Burckhardt and Dr. Robinson, now adverted to, I felt great difficulties about the *well* of Hadharah and the Hazeroth of Scripture, which, on every attempt which I made to overcome them, became only the more formidable. What these are, I beg here distinctly to state.

“Upon the numbering of the Israelites before Sinai, new order was introduced into their camp. They pitched by the respective standards of their tribes. (Num. ii : 34.) When they ‘took their journeys out of the Wilderness of Sinai,’ ‘the cloud rested in the Wilderness of Paran ;’ and ‘they first took their journey according to the commandment of the Lord by the hand of Moses,’ regularly marshalled, and following the respective standards of their respective tribes. (Num. x : 12-18.)

“‘They departed from the Mount of the Lord three days’ journey,’ still in the order in which they had set out. Num. x : 33.) Here they were at Taberah. (Num. xi : 3 ; Deut. ix : 22.)

“They next proceeded to Kibroth-Hattaavah, which

What, according to Dr. Wilson, was the course of the Israelites from this place ? Through what great wilderness ? What, according to Robinson, was Hazeroth ? Where is the well ? What access to it ? What, according to Dr. Wilson, was Hazeroth ? Describe the plain ? Describe the order of march of the Israelites ? By how many marches did they come to Taberah ?

was obviously in a *plain*, and not in a defile; for upon their murmuring for flesh, 'there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits (high) upon the face of the earth.' (Num. xi: 31.) 'And the people journeyed from Kibroth-Hattaavah unto Hazeroth, and they abode at Hazeroth.' (Num. xi: 35.)

"It appears from the sacred narrative here referred to, that the Israelites must have left Sinai by a route which, in the first instance, permitted their orderly march and encampment according to their tribes; and every one who will look to the topography of the Sinaitic range, must see that their course must have been through the wide avenue of Wady Esh-Sheikh, with the mountainous boundaries on each side which we have noticed as we have passed along.

"Coming out of the Sinaitic group, probably near their former encampment at Rephidim, they were in the 'Wilderness of Paran,' another distinctive district of the desert, not unlikely the plain Alwat El-Jerum, to the north-east of Wady Sheikh, which is admitted on all hands to be a part of the head of the valley of Feiran, from which probably the designation of Paran, as applied to this part of the desert, was derived. Still

What evidence is there that this march was over a plain country? What is their next station? What is the sea from which the quails were brought? What the extent of this supply? What evidence that this was miraculous? What, according to the above representations, must have been the route of the Israelites? When and where did they enter upon the Wilderness of Paran?

further advancing, they were in the *plain* of Hadharah, or Hazeroth, in a part of which our tents are now pitched. All this seems natural and perfectly congruous.

“If we take them, however, to the *well* of Hadharah, by Dr. Robinson’s route, we lead them at once from a broad valley—where they could march in order—over hills and ridges, and narrow valleys, where their ranks must have necessarily been broken up.

“We continue them among the irregularities and tortuosities of the eastern outposts of the Sinaitic group for about twenty miles. We give them an exit from these groups, where Jebel Tih runs down upon them from the north-west, and we find, for the first time, probably, a part of the plain of Hadharah, where an encampment could easily be formed by them. We take them a stage in advance to the well of Hadharah, the path to which is so rugged and difficult, that, according to the accounts of Dr. Robinson’s Arabs, their camels could not reach the spring. In the neighbourhood of this well, in very confined space, there is a regular station of the Israelites.

“Afterwards they are necessitated—for they cannot mount Jebel Tih—to descend upon the Gulf of Akabah, and to proceed along its narrow shores, rounding its headlands jutting into the sea of Ezion-Geber. That all this is *possible*, I should certainly not venture to deny. That a course, apparently more consistent with the sacred narrative, can be found for them, at least to the

What is the difficulty of supposing the Children of Israel to have been at the well of Hadharah? From this well what must have been their route? What apparent necessity exists for their pursuing this course?

valley of Hadharah, or Hazeroth, I have already indicated.

“Were I required to admit that the Israelites must have proceeded from Sinai to the Gulf of Akabah, by the passes leading down from the southern ridge of Jebel Tih, I should be disposed to think that they first came out from the Sinaitic range, going almost straight north, through Wady Sheikh, and then through the outposts of Sinai in that direction; and that they *afterwards* turned to the right hand, and proceeded eastward through the open valleys to these passes. As far as the march *to the passes* is concerned, this supposed route presents no apparent difficulty, when viewed in connexion with the Scripture narrative.

“Other routes to Mount Seir (Deut. i: 2), however, occur to us as practicable and suitable, when we advert to the extent of the plateau of Hadharah, as seen by us in its western parts. The Israelites, leaving Hadharah, might have at once surmounted Jebel Tih, either by the pass of Mareikhi, or that of Zaranah (called also Zalakah), at the head of Jebel Shakeirah. Ascending through either of these passes, they would be in the ‘great and terrible wilderness,’ in which the universal tradition of Jews, Christians, and Mohammedans supposes them to have wandered.

“Their route by the latter pass, which appears the more probable of the two, when its relative position to Mount Seir is considered, would carry them along the plateau behind the ridge, bounding the Sea of Akabah,

What, according to Dr. Wilson, was their course after entering the Wilderness of Paran near the supposed site of Rephidim? What other practicable routes are there? What advantages has the route assumed by Dr. Wilson?

allow the orderly pitching of their camp, according to the Divine directions, free them from many difficulties which the narrow coast road presents, and actually prove the shortest route either to Ezion-Geber, or to any part of Wady Arabah, bounded by Mount Seir, at which they might descend from the plateau by any of the numerous wadys which lead into that long and distinctive plain."

We subjoin in this connexion Dr. Wilson's account of his passage over the Tih to the desert beyond:—

"Turning our faces to the west, we had the long and winding pass of Mareikhi overhanging us. We found it no very easy matter to complete its ascent, which occupied a couple of hours, though we kept our seats on the camels for a considerable part of the way. In the abrupted rocks on each side of our narrow pathway, we had a section of the desert laid bare to our view, from 1000 to 1500 feet in depth.

"It seemed to us, by its slopes, and precipices, and hollows, and caverns, to be a striking illustration,—as we often noticed among the ravines of the wilderness,—of the text in which the Israelites are said to have been led 'through a land of deserts and of *pits*.' (Jer ii: 6.) It was interesting to us, too, in a scientific point of view, as it illustrated the order of the supra position of certain of the systems of rocks forming the crust of our globe. We commenced with the variegated sandstone, passed through the cretaceous system, and entered above it on layers of tertiary sand, and

Describe the pass over the Tih to the desert beyond? Difficulties of the ascent? Appearance of the desert below? In what respects is this a "land of deserts and of pits?" What is said of its geological formation?

gravel, exactly like those of the Egyptian desert between Suez and Cairo.

“When we got to the summits above, forming the plateau gently sloping to the north, we reckoned ourselves about 4500 feet above the level of the sea, a good part of the Sinaitic range, and particularly its western division near Jebel Serbal, being still visible. Here we found, even on the surface, beds of the *ostrea diluviana*, and of coralline, almost as if they had been yesterday raised from the bed of the ocean. We pitched our tents on the summits of the ridge, about two hours in advance of the southern face.”

From this point their course would extend north-east across the great and terrible wilderness, either to Kadesh-barnea, in the northern part of the Arabah, or by a more easterly course to the head of the Ailanitic Gulf, the Akabah.

Their precise route will probably never be determined. If, as Dr. Robinson supposes, a fountain in the eastern extremity of the plain Hadharah, bearing also this name, is Hazeroth, then this is decisive as to the whole route of the Israelites from Sinai to Kadesh.

Burckhardt and Robinson suppose that this fountain El-Hadharah, which they found at the foot of the Tih, at the distance of thirty miles or more from Sinai, and forty from the head of the gulf, may be the Hazeroth of Scripture, memorable for the envious sedition of Miriam and Aaron. (Num. xii.)

This whole region, from the southern chain of the

What is the height of the Tih? Appearance of the desert beyond the Tih? What diluvian remains are found here? What doubts are entertained by Dr. Robinson with regard to this route? What do Burckhardt and Robinson suppose the fountain at the foot of El-Tih to be?

Tih to the shore of the gulf, is a frightful desert; and the passage leads through a tangled net of deep and narrow passes between perpendicular walls of sand-stone, grunstein or granite, often rising several hundred feet in height, and emerging out upon the shore by a narrow gorge or pathway. This route would seem to be more difficult for the Israelites than that proposed by Dr. Wilson, across the desert north of the mountains.

THE AILANITIC GULF, OR THE AKABAH.

The eastern gulf of the Red Sea is narrower than the western; but like that, it runs up through the midst of a region totally desolate. The mountains are here higher and more picturesque than those that skirt the Gulf of Suez; the valley between them is narrower, and the desert plains along the shores are less extensive.

The shores of the gulf present an undulating outline, approaching and receding so as to vary considerably the width of the waters, which may have an average breadth of eight or ten miles. The mountains along the western coast are mostly precipitous cliffs of granite, perhaps eight hundred feet in height, and generally a mile from the shore. The entire length of this bay, called the Ailanitic Gulf, or the Akabah, is about eighty miles.

THE ARABAH.

The remarkable chasm which forms the bed of the Akabah continues in a direct line from the head waters

What is said of the route from Tih to the gulf?

Describe the Ailanitic Gulf. Where is it situated, and what is its extent? Height of the mountains on either side?

What is the Arabah, and where?

of the gulf, more than a hundred miles to the Dead Sea.

The whole valley of the Jordan, indeed, is only a continuation of the same depression. The bed of the Dead Sea and of the Sea of Galilee are only still deeper depressions in this extraordinary valley, which extends north in a direct line a distance of not less than three hundred and forty miles from the Red Sea, with a variable width from five to ten or fifteen miles, comprising the eastern gulf of that sea, the Arabah, the Dead Sea, and the whole course of the valley of the Jordan.

This rent in the earth's surface, is in geology called a *crevasse*, and is the most remarkable of this class of phenomena of which we have any knowledge. It opens a wide field of speculation respecting the stupendous convulsions and disruptions to which the surface of the earth has been subject in the early and unknown ages of its existence. From below the Dead Sea northward this valley takes the name of the Ghor, a name which it has appropriately received from the Arabic language, in which it means a valley between two ranges of mountains.

The western side of the great valley of the Arabah is limited by a lofty line of cliffs, forming an abutment of the great western desert, which lies at the height of twelve or fifteen hundred feet above the bed of this valley.

What is the valley of the Jordan a continuation of? What are the beds of the Dead Sea and the Sea of Galilee? What is the length and width of this valley? What is it styled in geology? What is its Arabic name, and the meaning of the term? What is the western limit of it?

On the east, the mountains of Edom rise a thousand feet above the opposite bluffs on the west, and raise the plateau of the great eastern desert to a similar elevation above that of the western.

The bed of this valley is a sandy desert plain, five or six miles in width. The northern part of it slopes distinctly to the north towards the Dead Sea, so as to forbid the supposition that the waters of Jordan could ever have flowed through this, beyond the Dead Sea, into the eastern gulf of the Red Sea, as many have supposed.

It is a curious fact that this immense valley, stretching from sea to sea, deep, dreary, and desolate, and embracing at both extremities a vast body of water, was totally unknown to modern geographers and travellers from Europe, for some years within the present century.

It was, however, the scene of some of the most interesting incidents in the exodus of the Israelites. It was the field of their encampment for eight-and-thirty years during their wanderings in the desert, and became the grave of that rebellious generation whose carcasses fell in the wilderness.

KADESH-BARNEA.

This is the next station of the Israelites, which they reached apparently some time in June of the second year after their departure from Egypt, and not many days after their departure from Horeb. (Num. xiii: 26; Deut. i: 2.)

What its eastern limit? Length and breadth of this valley? Which way does it slope? Can the waters of the Jordan or the Dead Sea ever have flowed through it? For what is it memorable in the exodus of the Israelites?

Where was Kadesh-barnea?

They were now on the borders of the land of their search. Spies were sent to examine and report respecting the country, and the best means of entering into the possession of it. They traversed the whole length of the country to Rehob and Hamath, at the northern extremity of the Land of Canaan. Forty days afterwards, this delegation returned, with flattering accounts of the soil, and of the country, accompanied with disheartening representations of the warlike character of the inhabitants, of their giant stature, and the great strength of their cities. (Num. xiii.)

The region around Kadesh is here denominated the Wilderness of Paran. At a later period, on their second return to Kadesh, it takes the name of the Desert of Zin.

The position of this place is, by common consent, assigned to the northern part of the Arabah, at some distance south of the Dead Sea.

But the exact site of Kadesh cannot perhaps be defined. Dr. Robinson conjectures that it may have been at Ain el Weibah, a fountain at the mouth of a deep valley that leads up through the mountains to the high western desert south of Hebron.

This course, which Dr. Robinson himself traversed, offered a natural and convenient route for the spies, by which to enter Canaan. And through this, or some neighbouring pass, they doubtless went up to view the land.

What spies were sent out from there? What was their report of the land? What of the people? What is its site, according to Robinson? Where, according to others? Has the exact position of Kadesh ever been defined? What was the route of the spies to Canaan?

The waters of this fountain are sweeter and more abundant than any now known in the Arabah. They are in the line of the great thoroughfare of ancient commerce, and near the foot of the principal pass to the great desert and the southern borders of the hill country of Judea above Kadesh-barnea.

Sufah is said to be in form identical with Zephath, and Arad is still found a few miles north, "a barren-looking eminence rising above the country around," bearing the name and designating the site of this ancient city of the Canaanites. It seems, therefore, but just to accord to Dr. Robinson the honour of having identified this interesting locality. Von Raumer, and others, place Kadesh higher up, some miles nearer the Dead Sea.

The people murmured at the report of the spies, and in consequence were destined to die in the wilderness, in which they were to wander for forty years.

The pass up which the Israelites, after this sentence from Jehovah, probably went to fight with the Amalekites and Canaanites (Num. xiv : 40-45), is extremely steep and difficult. The remains of an ancient road, formed of steps hewn in the rocks, are perceptible in many places, with ruins of a fortification, at the foot and at the summit. The pathway is in a zigzag direction, and much worn.

Here, says Dr. Durbin, "We were in the great highway of ancient commerce between the south and the

What is said of the fountain? Where and what was Sufah? Arad? Where, according to Van Raumer and others, was Kadesh? How was the report of the spies received by the Children of Israel? What judgment was inflicted in consequence? What pass did the Children of Israel ascend to war with the Amalekites? Give a description of this pass.

north. We were climbing up the side of the mountain down which the Amorites had chased Israel and destroyed them, even unto Hormah. (Deut. i: 44.)

“Having gained the summit, the first great plateau or steppe, being the south country of Judea, expanded upon a level with it, formed of low hills, rolling ridges, and fine valleys, sprinkled over with grass, wild flowers, and shrubs. We were in the Promised Land, and before us lay the pasture-grounds of Abraham, Isaac, and Jacob, upon which they had tented, and over which their flocks had roamed.”

From Kadesh-Barnea, the people now turned at the command of God, and took their journey into the wilderness by the eastern gulf of the Red Sea. (Deut. i: 40; ii: 1.) But of their subsequent wanderings, through the long period of thirty-eight years, we have no knowledge. The sacred historian passes over this portion of their history in perfect silence, save that the eighteen stations between Hazeroth and Kadesh, in Num. xxxiii: 18–36, were visited in this interval; but nothing is known of the location of any of them.

The Israelites, like the modern Bedouins, doubtless spent this time in roving up and down the Arabah, and over the vast desert of Paran, between Sinai and Palestine, according as they could find pasturage and water.

RETURN TO KADESH.

In the first month, April, they again returned to Kadesh, which they had left, in the *third* or *fourth month*, almost thirty-eight years before. Here Miriam

What is known of the wanderings of the Israelites for thirty-eight years after leaving Kadesh? Where and how did they spend this time?

now dies ; the people murmur for water ; Moses and Aaron bring water from the rocks ; but, in doing it, sin against God, and receive sentence of death without seeing that good land beyond Jordan, so long the object of their desire ; a passage is demanded through the land of Edom, and is refused. The children of Israel then journey from Kadesh to Mount Hor or Mosera (Deut. x: 6), where Aaron dies. (Num. xx. and xxxiii: 37, 38.)

While in the vicinity of Mount Hor, the Israelites gained a signal victory over the Canaanites, by whom they had been repulsed on their attempt to ascend up into Palestine after their murmurs at the report of the spies. Arad was overthrown, and the cities of the Canaanites were laid waste as far as to Hormah, formerly called Zephath. (Num. xxi: 3)

MOUNT HOR.

This is a high rocky peak in the mountains of Edom, east of the Arabah, and situated midway between the Dead Sea and Akabah. It rises, in lone majesty, above the surrounding summits, and overlooks a boundless prospect of craggy cliffs, gloomy ravines, and lofty, barren deserts.

The grandeur and sublimity of the scene from the summit of Mount Hor, is forcibly sketched by Dr. Wilson in the following paragraphs.

“ After the greatness and peril of the effort which we had been compelled to make, we should, in ordinary

What incidents occurred at Kadesh on their second return ? What judgment was pronounced on Moses and Aaron at this place ? What was their sin ? What victory did the Israelites gain here ? Over what people ?

Where is Mount Hor ? What is said of the scenery from it ?

circumstances, have been elated with the success which we had experienced; but the wild sublimity, and grandeur, and terror of the new and wonderful scene around and underneath us, overawed our souls.

“We were seated on the very throne, as it appeared to us, of desolation itself. Its own metropolis of broken, and shattered, and frowning heights—ruin piled upon ruin, and dark and devouring depth added to depth—lay on our right hand and on our left.

“To the rising sun, Mount Seir, the pride and glory of Edom, and the terror of its adversaries, lay before us—smitten in its length and breadth by the hand of the Almighty stretched out against it—barren and most desolate, with its daughter, the ‘city of the rock,’ overthrown and prostrate at its feet. To the west, we had the great and terrible wilderness, with its deserts, and pits, and droughts, spread out before us, without any limit but its own vastness, and pronounced by God himself to be the very ‘shadow of death.’ (Jer. ii: 6.)”

Here Moses took Aaron and Eleazar, and went up into Mount Hor in the sight of all the congregation, where these venerable pilgrims took of each other their last farewell, “and Aaron died there in the top of the mount.” (Num. xx: 28.) A tomb has been erected to his memory on the summit, which has often been visited and described by modern travellers.

From Mount Hor, the children of Israel passed along the Arabah, south to Ezion-Geber, at the head of the

Give Dr. Wilson's description of Mount Hor? For what is it celebrated in Scripture history? Manner of Aaron's death? Tomb of Aaron, what? Course of the Children of Israel from Mount Hor?

eastern or Ailanitic gulf, which is several times denominated the Red Sea. (Deut. i: 40; Num. xxi: 4.)

Elath and Ezion-Geber were both situated at the head of this gulf. The latter afterwards became famous as the port where Solomon, and after him Jehoshaphat, built fleets to carry on a commerce with Ophir. (Deut. ii: 8; 1 Kings ix: 26; 2 Chron. viii: 17, 18.)

Here they turned eastward, up the pass that leads to the high plain of the great eastern desert of Arabia.

At this place a large defile comes down steeply from the north-east through the mountains, forming the main passage out of the great valley to this desert. The ascent of the Israelites was, doubtless, through this pass, when they departed from the Red Sea, and turned north to "compass Edom," and to pass on to Moab, and to the Jordan.

It was at this point in their wanderings, that "the people was much discouraged because of the way;" and they were bitten by fiery serpents. (Num. xxi: 4-10; Deut. ii: 8.)

Burckhardt informs us, that this place is still infested by poisonous serpents, which are greatly feared by the inhabitants.

Their course now lay along the border of the eastern desert, back of Mount Seir, the Mountains of Edom.

The Edomites, who had refused the Children of Israel a passage through their land from Kadesh, now suffered them to pass unmolested along their borders on the east,

Where were Ezion-Geber and Elath? For what are they famous? What is the eastern gulf called? Course of the Israelites from Ezion-Geber? Describe the pass? What judgment befell the Israelites here? What serpents are still found here? How were the Children of Israel now treated by the Edomites?

and even supplied them with provisions for their march. (Deut. ii: 3-6.)

Nothing is known of the stations of the Israelites in this route, until they arrived at the brook Zared, where they ended their pilgrimage of forty years in the desert.

ZARED, AND THE LAND OF MOAB.

Zared is a small stream which comes down from the desert through the mountains, into the southern extremity of the Dead Sea. North of this river, and east of the Dead Sea, lay the land of Moab, through which they were next to pass.

The Moabites, once a powerful people east of Jordan and the Dead Sea, had been driven south by the Amorites from the plains of Moab (Num. xxii: 1; xxxiii: 48), lying along the eastern shore of the sea and of Jordan; and were at this time confined within narrow limits between the streams Zared and Arnon. (Num. xxi: 13, 26; Judges xi: 18.) They seem to have been too feeble to offer resistance to the progress of the Israelites; but they succeeded, in connexion with the Midianites, in enticing, by their wives, the Children of Israel into grievous idolatry and sin. (Num. xxv.)

SIHON OF HESHBON.

The Israelites next encounter a formidable foe in Sihon, king of the Amorites, who dwelt at Heshbon. The Amorites were at this time a powerful tribe, who had extended their conquests over the Ammonites, whose territories extended from the river Arnon, north-

Route of the Israelites? Give the situation of Moab? The plains of Moab? Why did they not oppose the Israelites in passing through their country? What evil did they bring upon the Israelites? Who were the next foes of the Israelites?

ward along the shores of the Dead Sea, and up the valley, east of Jordan, to the river Jabbok. Against this people, Moses waged a war of extermination. (Num. xxi: 12, seq. ; Deut. ii : 26, seq.)

Heshbon afterwards became a levitical city of Reuben, though sometimes assigned also to Gad. (Num. xxxii : 37 ; Josh. xxi : 39.)

A few broken pillars, several large cisterns and wells, together with extensive ruins, still mark the situation of Heshbon, twenty-one miles east of the mouth of the Jordan. These ruins overspread a high hill, commanding a wild and desolate scenery on every side:—on the north, the mountains of Gilead ; on the west, the valley of Jordan, and mountains of Palestine beyond ; and on the east, the vast Desert of Arabia, stretching away towards the Euphrates.

OG OF BASHAN.

The next conquest of the Israelites was over Og, king of Bashan, who ruled over the territory east of the Sea of Galilee, and the north-eastern portion of the valley of the Jordan. This expedition, which required a march of some sixty miles north, from Heshbon, resulted in the death of the king of Bashan, the capture of his cities, and the overthrow of the kingdom. On their return from this conquest, they removed and took up their final station at Beth-peor, in the plains of Moab, east of Jordan, and over against Jericho. (Deut. iv : 46 ; Josh. xiii : 20.)

The Moabites, against whom the Children of Israel

Where was Heshbon ? What its present condition and appearance ? What is the prospect and scenery around it ?

What was the next conquest of the Children of Israel ? What were its results ? Where was Bashan ? What was their next station ?

had no hostile intentions, discouraged at the catastrophe of the king of the Amorites, and of Bashan, formed an alliance with the Midianites against Israel; and called Balaam from the land of their common ancestry, whence Abraham came, and where Jacob dwelt so long, to curse the people whom God had so signally blessed. (Num. xxii. xxiii. xxiv.)

Failing in their fruitless endeavours to prevail by enchantment, they had recourse to other wiles, in which they were more successful. At the advice of Balaam, they seduced the Israelites into impurity and idolatry. The consequences were appalling to all parties. Twenty-four thousand of the Israelites were smitten with a plague, and died. The kings of Midian and of Moab, were vanquished; their cities were destroyed, and the people and their wicked advisers slain. (Num. xxv; xxxi: 1-25; Deut. xxiii: 3-6.)

DEATH OF MOSES.

Under the guidance of the God of Israel, Moses had at length brought their long pilgrimage to a happy issue. The perils and privations of the wilderness were all passed. Every formidable foe had disappeared. The land of which the Lord had so often spoken in promise, and towards which the aged leader of Israel had been journeying so long, now lay in full view before him, beyond Jordan.

Who invited Balaam to curse Israel? Whence did he come? What allurements did the people, at his suggestion, practise upon the Israelites? What was the consequence of this defection? What befell the kings of Midian and Moab, and their cities? What was the end of Balaam?

Why did Moses desire to see the promised land?

Nothing was more natural than that he should earnestly desire to pass over, and see it before he died. "I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." (Deut. iii: 23-26.) This cherished desire, however, he submissively yields in accordance with the decree of God, and spends his remaining days in preparing to leave his people. He prays for the appointment of a fit successor to lead them out and bring them in, "that the congregation of the Lord be not as sheep which have no shepherd." (Num. xxvii: 16, 17.)

He delivers all those affecting and importunate exhortations contained in Deuteronomy; he recapitulates to the generation that had sprung up around him in the wilderness, the dealings of God towards himself and their fathers; he rehearses the commandments of God, with the blessing and the curse that should follow; he causes the people to renew their covenant with God, and urges them to obedience by every pathetic and solemn motive, enforced by his own dying testimony of the faithfulness of God.

Notwithstanding his advanced age of one hundred and twenty years, "his eye was not dim, nor his natural strength abated," but the day had come when he must die, according to the stern decree of God, before the people should pass over to possess the land. The self-same day that he finished his exhortations, he took an affecting farewell of his people, passing through the tribes and pronouncing upon each a solemn benediction.

Why was he refused? What was his sin? How did he receive the refusal? What was his prayer for his people? What is the book of Deuteronomy? Object of Moses in writing it? Moses' vigorous age? Describe his farewell to his people?

Then he exclaims, in conclusion ; “ There is none like unto the God of Jeshurun—Happy art thou, O Israel : who is like thee, O people saved by the Lord ! ” (Deut. xxxii ; xxxiii.)

In this triumphant spirit he went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, opposite Jericho, and died there, according to the word of the Lord, B. C. 1451. There is some difficulty in harmonizing the several passages in which the names of Abarim, Pisgah, and Nebo occur. (Num. xxi : 11–13 ; Deut. xxxii : 49 ; xxxiv : 1 ; Num. xxxiii : 44–47 ; Num. xxiii : 14–24.) Abarim is supposed to be the chain of mountains running north and south, east of the Dead Sea ; Pisgah is some height in this chain, or in the northern part of it ; and Nebo, the summit of Pisgah.

Travellers, however, have not noticed any remarkable mountain height east of Jericho, but a line of mountain ridge, without remarkable peaks or summits.

This mountain ridge, as seen in the distance, presents the appearance of a horizontal line, drawn by a trembling hand, along the eastern sky. The heights of Pisgah and Nebo will probably never be identified.

The Israelites had neither an opportunity of going up to Mount Hor, where Aaron died, nor of visiting afterwards the tomb of their illustrious high-priest, lest their veneration for the man should degenerate into disaffection to God ; and, for the same reason, God himself buried Moses “ in a valley over against Beth-peor, and no man knoweth of his sepulchre unto this day.”

Circumstances of Moses' death? Where and when did he die? What burial did he receive? What are Abarim, Pisgah, and Nebo? Is any remarkable summit seen there? What is the appearance of the mountains at a distance? What end was answered by withdrawing the people from the death and burial of Moses and Aaron?

CHAPTER V.

SETTLEMENT IN CANAAN UNDER JOSHUA.

THIS land, the promised possession of the Children of Israel, into which they are about to enter, is known by different names, of which the most prominent is Canaan (Gen. xi: 31; xii: 5), derived from the original settler, the fourth son of Ham. (Gen. x: 15-19.) It was afterwards known as Israel, the Land of Israel, and the Land of the Hebrews. (Isa. xix: 24; 1 Sam. xiii: 19; 2 Chron. xii: 1; Gen. xl: 15.)

After the revolt of the ten tribes, it was sometimes denominated Israel, and sometimes Judah, according as the government of one or the other prevailed, giving name to the whole country. Besides these names, it is known as Jehovah's Land, the Holy Land, the Promised Land, Judea, &c.

Palestine, signifying *the land of the wanderer*, was originally the name of the land of the Philistines. (Ex. xv: 14; Isa. xiv: 29.) But Philo and Josephus use it to designate the country of the Jews; and from them it became a common appellation of the country by Greeks and Romans, Jews, Christians, and Mahommedans. These appellations relate chiefly to that country which lies between the river Jordan and the Mediterranean Sea.

This region of country, so inconsiderable in extent, and yet so famous in the history of the world, is situated between the thirty-first and thirty-third degrees

What period is comprehended in this chapter? What are the different names of the Land of Promise? By whom was it first settled? Meaning of Palestine? Whence is the name derived? Situation of the country? Latitude and Longitude?

of north latitude, and the thirty-fourth and thirty-sixth of east longitude. Its boundaries, though varying considerably at different times, were as follows ; on the west, the Mediterranean Sea ; on the north, the Mountains of Lebanon : on the east, the great Syrian Desert, and on the south the peninsular Desert of Sinai, the Desert Et-Tih, the Wilderness of Paran.

The Land of Canaan as defined by Moses (Gen. x: 19) was an extended triangle, having Zidon on the Mediterranean for its apex, and its base extending from Gaza eastward to the valley of the Arabah, near Kadesh-barnea, and including the lost cities of the plain south of the Dead Sea.

The other boundaries given by Moses (Num. xxxiv: 2-12), and by Joshua (Josh. xiii: 15-31; and xv-xx: 49), are not easily identified. Its south and western boundaries were as above, the desert and the sea.

From Zidon it ran eastward to some lofty summit of Lebanon, here *denominated Mount Hor*, then north between the two mountains of Lebanon and Anti-Lebanon, in the valley of Cœle-Syria to the land of Hamath, where modern travellers have identified the site of Riblah and of Ain, (2 Kings, xxiii: 33 ; Num. xxxiv: 11.)

From thence it passed across Anti-Lebanon, down east of Lebanon, by Damascus, and then south through the valley of the Jordan and the Dead Sea, to the parallel of Kadesh-barnea, some twenty miles south of this sea ; then westward to the south-eastern angle of the Mediterranean, below Gaza, at the mouth of a small

Boundaries north, east, south, and west of Palestine ? Form of the triangle ? What is said of the boundaries given by Moses and Joshua ? What were its boundaries on the south, west, east, and north ?

stream, El-Arish, supposed to be the river of Egypt. (Num. xxxiv: 5.)

The extreme length from north-east to south-west was, perhaps, one hundred and eighty miles. The width on the north scarcely exceeded twenty miles; on the south, it was eighty or ninety miles. The average width of the country is variously estimated from forty-five to sixty miles.

In extent, it was hardly as large as the state of Massachusetts, and was about equal to that covered by the counties which border upon both sides of the Hudson river from New York to Albany.

Compared with the vast dimensions of the earth, it is but an inconsiderable point; in comparison with other countries, it is in itself as uninviting as it is inconsiderable. It is intersected only by small brooks and a single river, not navigable in any part of its course. Only fishing-boats float upon one of its lakes. Its coast presents an inhospitable shore, without safe anchorage or harbours.

The face of the country is covered with barren hills, with only here and there a fruitful valley intervening. In its most flourishing periods it was inhabited only by a few millions of people, and has for centuries been reduced and almost depopulated by tyranny and oppression.

Nevertheless, in the wide world there is not a country so attractive as this, alike to the learned and the ignorant, and which so well rewards the trouble of a

Length? Breadth? Extent of territory compared with other states? Face of the country? Rivers and lakes? Natural disadvantages? Extent of its population? Local interest and associations?

careful study. To it, pious pilgrims, and travellers thirsting for knowledge, eagerly direct their steps; and they who have wandered through every region of the globe, and seen all its wonders, instantly feel themselves peculiarly and irresistibly attracted by this.

“I have seen,” says Chateaubriand, “the great rivers of America, with the pleasure which nature and solitude inspire. I have visited the Tiber with enthusiasm, and have examined with similar interest the Eurotas and the Cephisus; but I cannot tell what I experienced on seeing the Jordan.

“Not only did this river recall to me a famous antiquity, and one of the fairest names which the most beautiful poetry has intrusted to the memory of man, but its streams presented me with the scene of the miracles of my religion.

“Judea is the only country of the earth, which recalls to the traveller the recollection of things human, and things divine, and which, by this blending, causes to spring up in the inmost soul, thoughts and feelings which no other land can inspire.”

The country allotted to the tribes of Reuben, Gad, and the half tribe of Manasseh, lay east of Jordan and the Dead Sea, from the river Arnon which empties into the Dead Sea, to Mount Hermon, and extending indefinitely eastward into the Desert of Arabia.

CENTRAL MOUNTAIN CHAIN.

The desert on the southern border of Palestine rises in the hill country of Judea, into a rugged mountainous

Reflections on visiting Palestine? Interest in it compared with other parts of the world? What country was allotted to Reuben and Gad, and the half tribe of Manasseh?

chain, which extends north through the middle of the land to the region of Galilee, west of the Lake of Tiberias.

This central chain of mountains presents an uneven outline of summits, ranging from one to two thousand feet in height. These heights are separated by deep ravines winding around their bases, and intersecting the principal range in many places on either side with water-courses, which fall on the one hand into the valley of the Jordan, and on the other into the Mediterranean.

EASTERN DESERT.

Between this central ridge and the valley of the Jordan, there is a frightful desert, from fifteen to twenty miles in width, and one hundred miles in length. This vast desert is composed of naked limestone hills, separated from each other by deep, winding valleys, and narrow gullies covered with gravel, and rounded water-worn stones.

The southern portion especially of this waste, howling wilderness, is rent and torn in every direction by jagged, perpendicular ravines, which open to the traveller frightful gorges along the eastern border of the desert, bounded by high, precipitous walls, as the gloomy gateway leading into the wild and desolate scenery within.

“ With the exception of a few olives and pomegranates around Jericho, a small village in the Jordan valley,

Describe the central chain of mountains. Valleys intersecting? How inhabited?

What desert lies east of the central chain of mountains? Of what is it composed? What is said of the face of the country in the southern part of this desert?

and a few patches of green grass and shrubs scattered here and there throughout the tract and along the western shore of the Dead Sea, there is *scarcely a tree or shrub or blade of grass in all this district*. It would seem as though the curse which overwhelmed the Cities of the Plain was still burning over its arid and scathed surface."

THE PLAIN OF THE COAST.

The central ridge of mountains on the west slopes irregularly down to a plain at unequal distances from the coast, forming an extended and narrow tract of land between the mountains and the sea. The surface of this plain is for the most part level, but sometimes undulating.

In some places this tract is interrupted by promontories and rising ground running off from the mountains, but generally the whole coast of Palestine may be described as an extensive plain of various breadth. Sometimes it expands to considerable width, at others it contracts into narrow valleys.

On the south it spreads out into a broad plain, comprising the whole land of the Philistines, and the western portion of Judea. This section of country was sometimes called *The Plain*, in distinction from the hill country of Judea. At the north the Plain of the Coast terminates in an apex formed by the Mountains of Lebanon jutting out to the sea.

The soil, with some exceptions, particularly in the

What is said of the absence of vegetation on the western shore of the Dead Sea? What peculiarities are observed here?

What plain lies to the west of the central ridge of mountains? What is its appearance? What distinctive appellation had this plain? How does it terminate on the north?

northern part of the plain, is exceedingly fertile ; and in the season of vegetation is overspread with the richest verdure. This is particularly true of the plain of Saron, or Sharon, between Cæsarea and Joppa.

This charming valley, so celebrated in the songs of the poets and prophets of Judah, now lies neglected, save that its verdant knolls are occasionally interspersed with a few small Arab houses built of stone.

The climate all along the coast, compared with the more elevated parts of the country, is rather unhealthy and very warm.

PLAIN OF ESDRAELON.

The central chain of mountains on the north is interrupted just south of the parallel of the lower extremity of the Sea of Galilee by the great plain of Esdraelon, which lies in the form of a triangle, having its apex near the Mediterranean north of Carmel, and through which the river Kishon discharges its waters into the sea.

From this apex it spreads out east-south-east into a deep and fertile valley, having a broad irregular base on the east, formed by the mountains of Gilboa, Hermon, and Tabor, between which mountains it sends off three narrow branches to the great valley of the Jordan. This plain is about twenty-four miles long, and ten or twelve in breadth.

This plain, in the Scriptures, bears also the name of the valley of Jezreel (Josh. xvii : 16 ; Judges vi : 33 ;

What is said of its fertility ? What of its present state ? What of the climate ?

Where is the plain of Esdraelon situated ? What river flows through it ? What are its boundaries ? What name does this plain bear in the Scriptures ?

Hosea i : 5), and the plain of Megiddo. (2 Chron xxxv : 22 ; Zech. xii : 11.) No portion of the whole country perhaps, with the exception of the city of Jerusalem, is so rich in historical incident as this celebrated valley. Here Deborah and Barak discomfited Sisera and his hosts. (Judges iv : 12-24.) Here Gideon besieged the Midianites and Amalekites. (Judges vi. vii.) Here, near the mountains of Gilboa, Saul fought his last battle with the Philistines. (1 Sam. xxxi.) Benhadad, the Syrian king, was defeated here by Ahab. (1 Kings xx.) And here again Josiah, king of Judah, was routed and put to death by the Egyptian king. (2 Kings xxiii : 29 ; 2 Chron. xxxv : 22.)

This plain indeed for more than three thousand years has been the battle-ground of successive armies. "The Assyrian and the Persian, Jews and Gentiles, Crusaders and Saracens, Egyptians, Turks, Arabs, and Franks have poured out their blood on this plain. Even Bonaparte achieved here one of his signal victories, and again retired in disgraceful flight from Syria, over this 'great battle-ground of nations.'"

North of this, the country is broken and mountainous, from whence spring the mountains of Lebanon, which, rising to the height of 8000 and 10,000 feet, with summits crowned with snow, soon divide into two ranges separated by a narrow valley, and running north-north-east, far beyond the limits of Palestine.

What is said of its historical character? What has this plain been always celebrated for? What great battles were fought here? By what nations? What is said of Deborah and Barak? Gideon? Saul? Benhadad? Josiah? Bonaparte? What appellation has this plain received? What mountains lie north of it? What is their height?

THE RIVER JORDAN.

This river has its origin among the mountains thirty or forty miles north of the Sea of Galilee. The original source is a large fountain just above Hasbeiya, twenty miles above Banias or Cæsarea Philippi, and the ancient idolatrous city of Dan, where again are large fountains, which have usually been regarded as the head waters of the Jordan.

The streams from these latter fountains soon unite and form a small river, which, after running a short distance further, unites with the Hasbany.

The several sources of the Jordan have been recently explored by the Rev. Mr. Thompson, an American missionary, from whom we have the first authentic account of these interesting localities. His description of the fountain near Hasbeiya is as follows:—

“The fountain lies nearly north-west from the town, and boils up from the bottom of a shallow pool, some eight or ten rods in circumference. The water is immediately turned, by a strong stone dam, into a wide mill-race.

“This is undoubtedly the most distant fountain, and therefore the true source of the Jordan. It at once, even in this dry season, forms a considerable stream. It meanders for the first three miles through a narrow, but very lovely and highly cultivated valley. Its margin is protected and adorned with the green fringe and

Where does the river Jordan rise? At what distance from the Sea of Galilee? Give the original source of the river? Fountains near Cæsarea Philippi, and the ancient city of Dan? What river unites with the streams from these fountains? Describe the fountain near Hasbeiya?

dense shade of the sycamore, button, and willow-trees, while innumerable fish sport in its cool and crystal bosom.

“It then sinks rapidly down a constantly deepening gorge of dark basalt for about six miles, when it reaches the level of the great volcanic plain extending to the marsh above the Huleh. Thus far the direction is nearly south; but it now bears a little westward, and, in eight or ten miles, falls into the marsh about midway between the eastern and western mountains. Pursuing a southern direction through the middle of the marsh for about ten miles, it enters the Lake Huleh not far from its north-west corner, having been immensely enlarged by the waters from the great fountains of Banias, Tell El-Kady, El-Mellahah, Derakit or Belat, and innumerable other springs.

“The distance from the fountain of Hasbany to the lake cannot be less than twenty-five miles, and nearly in a straight direction. The Huleh may be eight miles long; and the river, after it issues from the lake, preserves the same southerly course, until it falls into the Sea of Tiberias. The great fountain of Hasbany, therefore, has an indisputable title to stand at the head of the springs and fountains and lakes of this very celebrated and most sacred river.”

The second source of the Jordan is the fountain at Tell El-Kady, sixteen or eighteen miles south of the fountain of Hasbany. This is at the head of the great marsh north of the Huleh, two or three miles west of

Course of the Jordan to the Lake Huleh? What tributaries does it receive before reaching Huleh? Distance from the fountain of Hasbany to Lake Huleh? What course does the river pursue after leaving the lake? Give the second source of the Jordan?

Banias or Paneas, the ancient city of Cæsarea Philippi. The Tell itself marks the site of the more ancient city of Dan, recognised as the northern limit of Palestine, in the proverbial expression "from Dan to Beer-sheba;" and yet more notorious as the principal seat of the idolatrous worship of the Jews.

"The Tell (or hill) is elevated about forty or fifty feet, and its figure is circular or rather oval, being longest from east to west. One part of it is covered with oak-trees, and another part with thick brush-wood and briars. It is evidently an extinct crater, about half a mile in circumference.

"On the south-western side, the wall of this crater has been partly carried away by the action of the great fountain, which gushes out all at once a beautiful river of delicious water, several times larger than the stream at Banias.

"The fountain in reality first appears in the centre of the crater. The great body of water, however, glides underneath the lava boulders, and rushes out at the bottom of the Tell on the west. But a considerable stream rises to the surface within the crater, and is conducted over its south-western margin, and drives a couple of flouring-mills, which are overshadowed by some magnificent oak-trees, and almost buried beneath the luxuriant vegetation of the place.

"The two streams unite below the mills, forming a river forty or fifty feet wide, which rushes very rapidly down into the marsh of the Huleh. There were a

What is the distance of this fountain from the first? Describe this fountain. Volcanic hill from which it issues? The quality of the waters? The size of the stream formed by them, and its course?

multitude of turtles sunning themselves on the rocks around.

“The miller, with whom I happened to be acquainted, pointed out to me a clump of trees, about three miles to the south-west, where, he assured me, the stream from Banias unites with this from the Tell. This juncture is in the marsh, a short distance to the north of a huge mound, very similar to the Tell El-Kady, and which, in all probability, is also an extinct crater.

“My informant had often been there, and I understood him to say, that the river, after the junction, flowed along on the north of the mound until it fell into the Hasbany, which I have before mentioned as the main stream of the Jordan. I thought also that I could trace the course which he pointed out, through the tall reeds of the marsh, down to the point where these two main streams come together.”

The fountain at Banias is nearly as large as this at Tell El-Kady, and gushes out in a full stream from the base of a mountain in the midst of the ruins of Cæsa-rea Philippi.

The western borders of Lake Huleh and the great marsh above it are skirted by a high ridge of mountains, from the base of which spring several large fountains, which discharge their waters into the lake and the river above as additional contributions to the Jordan.

What stream unites with the stream from the Tell El-Kady? What is the principal tributary of the Jordan? Describe the Hasbany. Describe the fountain of Banias. What is the western boundary of the Lake Huleh? What springs flow from the base of this mountain?

LAKE HULEH—THE WATERS OF MEROM.

The lake itself into which these waters are collected, is of a triangular or funnel shape, five or six miles broad at its base, and tapers down to an apex at its outlet, at a distance of six or eight miles from the northern base.

The modern name of this collection of waters is the Lake Huleh; in the Scriptures it is known as the Waters of Mérom. At the outlet of this lake the stream assumes the name of the River Jordan.

We subjoin our traveller's graphic description of these waters, and of the great marsh above them, which, according to his estimate, is not less than eight or ten miles square.

“As the lake narrows towards the outlet, the plain on the west widens, forming a beautiful and very fertile champaign called Ard El-Khait. The lake itself is also called El-Khait by the Arabs. The water is clear and sweet, and the shore muddy where we visited it. But a little further south, as the Arabs informed us, it is abrupt and stony; and such was its appearance.

“Its surface is, in many places, covered with a marsh plant, having very broad leaves. On its bosom were sporting a variety of water fowl. By our estimate the lake may be about seven miles long, and its greatest width six. But it very rapidly narrows on the western side towards the outlet of the Jordan.

“On the north, the lake and the marsh blend and

Size of Lake Huleh? Situation? Form? Distance from the Sea of Tiberias? What is its Scriptural name? What is the character of the water? How is the surface of the lake covered? What is the width of Lake Huleh?

intermingle; but on all the other sides, the Huleh is as well defined as any other lake. The land is in fact ploughed quite down to the edge of the water." * * *

"During the dry season of the year the Arabs pasture their cattle on the northern part of the marsh; and appear to penetrate as far down as the great mound already mentioned. Below this it is wholly an impassable swamp.

"I asked an Arab, if I could not reach the lake through the marsh. He regarded me with surprise for some time, as if to ascertain whether I was in earnest, and then, lifting his hand, he swore by the Almighty the Great, that not even a wild boar could get through. This is probably correct.

"The whole taken together is the largest marsh I have seen. It is perfectly level, and covered with flags and reeds and rushes. Flocks almost innumerable of white sheep and black goats, each with its shepherd before and dogs behind, are seen from early dawn till evening, sauntering lazily along the eastern, northern, and western shores of the marsh. Drove of camels, and herds of cows and buffaloes also enliven every part of the plain; whilst low ranges of tents here and there stretch their black curtains along the reedy marsh, and associate what is every-day and common-place, with the ancient and the patriarchal."

SEA OF GALILEE.

About ten miles south of this, the Jordan empties

How far down is the great marsh passable? What flocks and herds graze upon its shores? What is the appearance and probable character of the great mound in the middle of the marsh?

Where is the Sea of Galilee situated?

into the Sea of Galilee, known as the Sea of Tiberias and the Lake of Gennesaret. Even in this short distance, the Jordan makes a descent by a series of rapids from Huleh to Gennesaret, of five hundred feet or more.

GENNESARET, THE SEA OF TIBERIAS, OR, OF GALILEE.

The Sea of Tiberias is surrounded on either side by lofty irregular ridges, which break abruptly down to form the bed of the lake. The view of the eastern shore especially presents, like the Highlands of Scotland, the appearance of bald, green mountain sides, running down by steep declivities into the waters of the lake at the base.

Lieutenant Lynch caught the first glimpse of the waters from the western heights, where he "saw below, far down the green sloping chasm, the Sea of Galilee, basking in the sunlight! Like a mirror it lay embosomed in its rounded and beautiful, but treeless hills. How dear to the Christian are the memories of that lake! The lake of the New Testament! Blessed beyond the nature of its element, it has borne the Son of God upon its surface. Its cliffs first echoed the glad tidings of salvation, and from its villages the first of the apostles were gathered to the ministry. Its placid waters and its shelving beach; the ruined cities once crowded with men, and the everlasting hills, the handiwork of God,—all identify and attest the wonderful miracles that were here performed."

The lake itself is some twelve miles in length, and half that distance in width. It will again come into

Descent of the Jordan from Huleh to Gennesaret? Formation and scenery of the opposite heights which line the lake? View of the lake? Length and breadth of it?

notice in connexion with the geography of the New Testament.

THE JORDAN BELOW THE SEA OF GALILEE.

From this sea the general course of the river is south, by many meanderings, a distance of near sixty miles to the Dead Sea. Through this course it receives few tributaries. It rolls on its rapid tide of waters, sometimes turbid, sometimes clear, seventy-five or one hundred and fifty feet in width, and six or eight in depth. At certain seasons of the year, it is, however, said to be fordable in some places. It is supposed to discharge about 6,500,000 tons of water daily into the sea.

It is wonderful how little has been known of this river. For three thousand years it has been celebrated as sacred alike to the Jew and the Christian. All the nations of antiquity have had access to it. Caravans innumerable have crossed it, bearing the wealth of the Indies. Countless multitudes from year to year, age after age, have bathed in its sacred waters, and travellers in endless succession have frequented its banks. The armies of the Greek and the Roman, of the Crusader, the Turk, and the Christian, have encamped on its heights and died on its plains; and yet it remained for a lieutenant of our navy, from this far distant country, first to explore within the last year this extraordinary stream. Though well known these thousands of years, it has remained, down to this late day, almost totally unknown.

Lieutenant Lynch has within a few months published

General course of the river? Length in a direct line? Breadth and depth? How much frequented? In what respect known, yet unknown?

the first authentic account of the river Jordan, and it now appears, that though its general course is exceedingly direct from sea to sea, it so infolds its channel by short and frequent windings, as to run a course of two hundred miles to make a distance of sixty in a right line. In these wonderful contortions, it dashes over twenty-seven appalling rapids, besides others of less descent.

The channel of the river is deeply embedded between opposite terraces, running nearly parallel to each other, at the distance of from three to five miles. These terraces, presenting sometimes perpendicular cliffs, sometimes steep, precipitous banks, form the commencement of high rounded knolls, conical hills, and rocks, thrown together in wild confusion, which rise irregularly as they recede to the highlands of the central chain of Palestine on the west, and to a higher series of mountain heights on the east beyond Jordan.

Between these terraces, which form the bed of the Jordan, this river was found to rush on in its way through endless sinuosities and contortions, leaping down frequent and most fearful rapids, and dashing from side to side of the narrow bed in which it is imprisoned, as if struggling to burst the barriers by which it is confined, and save its sacred waters from being lost in that sea of death below.

Towards the end of its course the flow of the Jordan became more gentle, but its meanderings continued the same. It "curved and twisted north, south, east, and west, turning, in the short space of half an hour,

Plain of the river how formed? Opposite terraces? Formation of the banks and face of the country beyond? Meandering of the river? Current and rapids?

to every quarter of the compass,—seeming as if desirous to prolong its luxuriant meanderings in the calm and silent valley, and reluctant to pour its sweet and sacred waters into the accursed bosom of the bitter sea.”

The survey was most thoroughly made. In order that no feature of the river might be omitted, Lynch “noted every turn in the course; the depth, the velocity and temperature of the river; the islands and tributary streams; the nature of its banks; the adjacent scenery when visible; the trees, flowers, weeds, birds, and tracks of wild beasts.”

The following paragraphs, taken almost at random, may illustrate the perils of this enterprise, from the frightful rapids in the stream:—

“At 10-15 A. M., cast off and shot down the first rapid, and stopped to examine more closely a desperate-looking cascade of eleven feet. In the middle of the channel was a shoot at an angle of about sixty degrees, with a bold, bluff, threatening rock at its foot, exactly in the passage. It would therefore be necessary to turn almost at a sharp angle in descending, to avoid being dashed to pieces. This rock was on the outer edge of the whirlpool, which, a caldron of foam, swept round and round in circling eddies. Yet below were two fierce rapids, each about 150 yards in length, with the points of black rocks peering above the white and agitated surface. Below them again, within a mile, were two other rapids—longer, but more shelving and less difficult.

“Fortunately a large bush was growing upon the left bank, about five feet up, where the wash of the

Thoroughness of the survey? Perils of the descent over the rapids?

water from above had formed a kind of promontory. By swimming across some distance up the stream, one of the men had carried over the end of a rope and made it fast around the roots of the bush. The great doubt was whether the hold of the roots would be sufficient to withstand the strain, but there was no alternative. In order not to risk the men, I employed some of the most vigorous Arabs in the camp to swim by the side of the boats, and guide them, if possible, clear of danger. Landing the men, therefore, and tracking the Fanny Mason up stream, we shot her across, and gathering in the slack of the rope, let her drop to the brink of the cascade, where she fairly trembled and bent in the fierce strength of the sweeping current. It was a moment of intense anxiety. The sailors had now clambered along the banks and stood at intervals below, ready to assist us if thrown from the boat and swept towards them. One man with me in the boat, stood by the line; a number of naked Arabs were upon the rocks and in the foaming water gesticulating wildly, their shouts mingling with the noise of the boisterous rapids, and their dusky forms contrasting strangely with the effervescing flood; and four on each side, in the water, were clinging to the boat, ready to guide her clear of the threatening rock if possible.

“The Fanny Mason, in the meanwhile, swayed from side to side of the mad torrent, like a frightened steed, straining the line which held her. Watching the moment when her bows were brought in the right direction, I gave the signal to let go the rope. There was a rush, a plunge, an upward leap, and the rock was

Describe the manner of accomplishing it.

cleared, the pool was passed, and, half full of water, with breathless velocity, we were swept safely down the rapid."

The same day the boats descended several other rapids of almost equal difficulty and danger. The descent of one was as follows: "Fortunately there were some bushes on the right bank, which determined me to attempt the descent. Bearing the boats as far down as we could hold them against the current, we fastened the end of a rope to a bush and lowered them down to near its end; then, sheering in shore, fastened the rope to another bush, lowered away, and dropped through one of the most frightful rapids we had yet encountered."

"In some instances during the day the rapids had been perfect cataracts, down which the boats plunged with such velocity as to drive them over the rocks below, upon which they would otherwise have rested, from the shallowness of the water."

During the day the party passed an ancient bridge, and a large khan in ruins. "Our tents were pitched upon a small promontory, commanding a fine view of the ruined khan and the bridge, with the river dashing and foaming through its arch. Directly in front, the river, filled with fragmentary rocks, is quite wide, and, separating into several channels, forms some small sedgy islands, where snipe were flitting about, and discordant frogs were croaking.

"The bridge is on the road from Nabulus, through Beisan, to Damascus. The second place, now in ruins, was the Bethshean of the Bible and Scythopolis of the Greeks. Saul and his three sons, after the defeat

Situation of the ancient bridge? Encampment and scenery?

of Mount Gilboa, threw themselves upon their swords, and their bodies were exposed from the walls of this town."

For some miles below the Sea of Galilee the soil is fertile, and capable of supporting a dense population. At this time it was covered with a rich growth of grass and wild flowers. The cheerful day was redolent with their fragrance, and vocal with the song of birds. The distant heights of ancient Bashan on the east, and of Galilee on the west, Hermon, Gilboa, and Tabor, were overspread with verdure.

Lower down, at some distance above the Dead Sea, the landscape changes to that of a stern and gloomy desert, of which our author has given a description:—

"Although the day was some hours past its meridian, the weather was exceedingly sultry, and the eye ached from the reverberated glare of light it had encountered since morning.

"There was something in this solitude—in these spots, forsaken and alone in their hopeless sterility and weird silence—that begat reflection, even in the most thoughtless. In all this dreary waste there was no sound; for every living thing had retired, exhausted, from the withering heat and blinding glare. Silence, the fit companion of desolation, was profound. The song of a bird, the chirrup of a grasshopper, the drone of a fly, would have been out of harmony. The wind, without which even solitude is incomplete, sounded mournfully as it went sweeping over the barren plain, and sighed, even in the broad and garish day, like the

Describe the soil below the Sea of Galilee? Bashan, and the heights of Galilee, Hermon, Gilboa, and Tabor? Scenery of the country? Appearance of the country near the Dead Sea?

blast of autumn among the marshy sedge, where the cold toad croaks, and the withered leaf is spotted like a leprosy.

“Here, the eye looked in vain for the soft and tender sky, so often beheld in utter listlessness in our own far-distant land, and yet, dull and ungrateful that we were, we remained untouched with the beauty of its transparent and penetrable blue—pure azote and oxygen—into the immeasurable depths of which the eye pierced and wandered, but to return to earth again, dazzled and unfixed, as though it had caught a glimpse of infinity, and, wearied and overpowered, sought the finite and the tangible,—the comprehensible reality of laminated hills, broad plains, deep valleys, and the mountains, broad of girth and firmly rooted. The heavens of more favoured climes,—climes as yet uncursed of God; skies, tender, deep, and crystalline, so profound in their unfathomableness, and, with their lightning and black thunder-cloud, so terrific in their wrath,—such skies are never seen here.

“Here, there is no shifting of the scenes of natural beauty; no ever-varying change of glory upon glory; no varied development of the laws of harmony and truth, which characterize her workings elsewhere; no morning film of mist, or low, hanging cloud of unshed dew; no clouds of feathery scirrhous, or white and wool-like pinnacles of cumuli; or light or gorgeous tints, dazzling the eye with their splendours; no arrowy shafts of sunlight streaming through the rifts of drifting clouds; no silvery spikes of morning shooting up in the east, or soft suffusion of evening in the west:

Appearance of the sky, compared with other countries? Changeless aspect of the scenery?

but, from the gleam of dawn, that deepens at once into intensity of noon, one withering glare scorches the eye, from which, blood-shot and with contracted pupil, it gladly turns away.

“Here, night but conceals and smoulders the flame which seems to be consuming earth and heaven. Day after day, there is no change. Nature, which elsewhere makes a shifting kaleidoscope with clouds, and sunshine, and pure azure, has here the curse of sameness upon her, and wearies with her monotony.

“Beneath a sky hollowed above us like a brazen buckler, and refracting the shafts of smiting sunlight, we journeyed on, heeding neither light nor heat, hunger nor thirst, danger nor fatigue; but each day looked cheerfully forward to the time when we should be gathered on the margin of the river,—the tents all spread, the boats fastened to the shore, the watch-fires blazing, and the sound of human voices breaking the tyrannous silence, and giving a home-like aspect to the wilderness.

“The character of the whole scene of this dreary waste was singularly wild and impressive. Looking out upon the desert, bright with reverberated light and heat, was like beholding a conflagration from a window at twilight. Each detail of the strange and solemn scene could be examined as through a lens.

“The mountains towards the west rose up like islands from the sea, with the billows heaving at their bases. The rough peaks caught the slanting sunlight, while sharp black shadows marked the sides turned from the rays. Deep-rooted in the plain, the bases of the moun-

Parched and desolate character of the scenery? Silence and solemnity of it?

tains heaved the garment of the earth away, and rose abruptly in naked, pyramidal crags, each scar and fissure as palpably distinct as though within reach,—and yet we were hours away; the laminations of their strata resembling the leaves of some gigantic volume, wherein is written, by the hand of God, the history of the changes he has wrought.

“Towards the south, the ridges and higher masses of the range, as they swept away in the distance, were aerial and faint, and softened into dimness by a pale transparent mist.

“The plain that sloped away from the bases of the hills was broken into ridges and multitudinous cone-like mounds, resembling tumultuous water at ‘the meeting of two adverse tides;’ and presented a wild and chequered tract of land, with spots of vegetation flourishing upon the frontiers of irreclaimable sterility.

“A low, pale, yellow ridge of conical hills marked the termination of the higher terrace, beneath which swept gently this lower plain, with a similar undulating surface, half redeemed from barrenness by sparse verdure and thistle-covered hillocks.

“Still lower was the valley of the Jordan! The sacred river! Its banks fringed with perpetual verdure; winding in a thousand graceful mazes; its pathway cheered with songs of birds and its own clear voice of gushing minstrelsy; its course a bright line in this cheerless waste. Yet beautiful as it is, it is only rendered so by contrast with the harsh, dry, calcined earth around: the salt-sown desert!”

Face of the country? Appearance of the mountains on either side?
The line of the Jordan intervening?

The bathing of the pilgrims in the Jordan presents a scene so strangely wild and exciting, as to justify the insertion of the following graphic description of it:—

“At 3 A. M., we were aroused by the intelligence that the pilgrims were coming. Rising in haste, we beheld thousands of torchlights, with a dark mass beneath, moving rapidly over the hills. Striking our tents with precipitation, we hurriedly removed them and all our effects a short distance to the left. We had scarce finished, when they were upon us:—men, women, and children, mounted on camels, horses, mules, and donkeys, rushed impetuously by toward the bank. They presented the appearance of fugitives from a routed army.

“Our Bedawin friends here stood us in good stead; sticking their tufted spears before our tents, they mounted their steeds and formed a military cordon round us. But for them we should have been run down, and most of our effects trampled upon, scattered and lost. Strange that we should have been shielded from a Christian throng by wild children of the desert—Muslims in name, but pagans in reality. Nothing but the spears and swarthy faces of the Arabs saved us.

* * * * *

“The party which had disturbed us was the advanced guard of the great body of the pilgrims. At 5, just at the dawn of day, the last made its appearance, coming over the crest of a high ridge, in one tumultuous and eager throng.

“In all the wild haste of a disorderly rout, Copts and Russians, Poles, Armenians, Greeks and Syrians, from all parts of Asia, from Europe, from Africa and from far-distant America, on they came; men, women and

Bathing of the pilgrims in Jordan? Enthusiastic rush to the waters? Services of the Bedawin?

children, of every age and hue, and in every variety of costume ; talking, screaming, shouting, in almost every known language under the sun. Mounted as variously as those who had preceded them, many of the women and children were suspended in baskets or confined in cages ; and, with their eyes strained towards the river, heedless of all intervening obstacles, they hurried eagerly forward, and dismounting in haste, and disrobing with precipitation, rushed down the bank and threw themselves into the stream.

“They seemed to be absorbed by one impulsive feeling, and perfectly regardless of the observations of others. Each one plunged himself, or was dipped by another, three times, below the surface, in honour of the Trinity ; and then filled a bottle, or some other utensil, from the river. The bathing-dress of many of the pilgrims was a white gown with a black cross upon it. Most of them, as soon as they were dressed, cut branches of the agnus castus, or willow ; and, dipping them in the consecrated stream, bore them away as memorials of their visit.

“In an hour, they began to disappear ; and in less than three hours the trodden surface of the lately crowded bank reflected no human shadow. The pageant disappeared as rapidly as it had approached, and left to us once more the silence and the solitude of the wilderness. It was like a dream. An immense crowd of human beings, said to be 8000, but I thought not so many, had passed and repassed before our tents and left not a vestige behind them.”

Promiscuous and tumultuous assemblage ? Variety of costume and mode of conveyance ? Mode of bathing ? Disappearance of the multitude ?

THE DEAD SEA.

The Dead Sea is about forty miles long, and from six to eight miles wide. A broad peninsula projects from the eastern shore on the south, and contracts the breadth of the sea to within two miles. South of this, the water is very shallow, so that in midsummer, when, in consequence of evaporation, the body of the lake falls from twelve to fifteen feet, this end is left a marsh.

The whole valley of the Jordan, or the Ghor, is a remarkable depression, many feet below the level of the Caspian or Mediterranean Sea, and lined on the west by steep and often precipitous hills of limestone, from 800 to 1400 feet high; and on the east by similar cliffs, 400 to 800 feet higher.

In the basin of the Dead Sea, this valley reaches its lowest level. This sea is 1382 feet below that of the Mediterranean, and 1410 below the level of the Red Sea.

The sea has no outlet; all its waters received from the Jordan and other tributaries must escape by evaporation. It lies lower than the bed of the deep valley of the Arabah, which formerly was supposed to have been a continuation of the channel of the Jordan to the Red Sea, previous to the destruction of the Cities of the Plain, 1898 B. C.

Dr. Robinson has clearly shown that the waters south

Length and breadth of the Dead Sea? Peninsular projection? Appearance in midsummer? Appearance and height of the shores on the west and on the east? Height of the mountains of the Ghor generally on the west and on the east? Tributaries of the Jordan and the Dead Sea? Evidence that the Jordan did not flow into the eastern gulf of the Red Sea before the destruction of Sodom?

of the Dead Sea for some distance flow northward into it. This fact shows conclusively that the sea occupied its present bed previous to the destruction of Sodom and Gomorrah, unless indeed the surface of this whole region of country has been changed by volcanic action, either in connexion with that event, or at some subsequent period. The *volcanic character* of this country is well known ; and the supposition of such a change by the agency of internal fires is perhaps not improbable.

The shores of this mysterious and gloomy lake are formed on the east by perpendicular cliffs, rising into ragged splintered points, forming an irregular breast-work, sometimes receding a little from the water's edge and then again jutting out into the sea ; and varying in height from 1600 to 2800 feet. The western shore presents much the same stern and forbidding aspect, but preserves a general outline some 400 feet lower.

Embedded deep in this awful chasm, under a burning sun reflected from beetling heights on either side, this sea becomes a vast cauldron, from which the evaporation is so great in summer as to render the waters intensely saline. There is also an infusion of other ingredients, which renders the water bitter and nauseous to the taste. No living thing inhabits these waters, and never, but in three instances, are they known to have been navigated by man.

Costigan, the Irish traveller, in 1835, and Lieutenant Molyneux, in 1847, died in a vain attempt to explore this sea.

How do the waters of the Dead Sea escape ? What is the supply of the Jordan and the consequent evaporation ? Evidence of great evaporation ? Extreme heat ? Saltness and nauseous character of its waters ? Does it contain animal life ? What traveller lost his life here ?

No deadly miasma, however, arises from it, as was once supposed. The water is of a dull green colour, highly transparent, and so dense that one floats easily on its surface without effort, as if reclining on a couch.

We cannot forbear subjoining the lively account which Mr. Stephens gives of his experience on this point:—

“From my own experience, I can almost corroborate the most extravagant accounts of the ancients. I know, in reference to my own specific gravity, that in the Atlantic or Mediterranean I cannot float without some little movement of the hands; and even then my body is almost totally submerged; but here, when I threw myself upon my back, my body was half out of water. It was an exertion even for my lank Arabs to keep themselves under.

“When I struck out in swimming, it was exceedingly awkward; for my legs were constantly rising to the surface, and even above the water. I could have lain there and read with perfect ease. In fact, I could have slept, and it would have been a much easier bed than the bushes at Jericho.

“It was ludicrous to see one of the horses. As soon as his body touched the water he was afloat, and turned over on his side; he struggled with all his force to preserve his equilibrium; but the moment he stopped moving he turned over on his side again, and almost on his back, kicking his feet out of water, and snorting with terror.

What is said of the miasma supposed to arise from the Dead Sea? Colour of the water? Its density? What traveller particularly noticed this? Relate some of the experiments he made. Buoyancy of a horse in the water? Difficulty of preserving his equilibrium and of swimming in it?

“The worst of my bath was, after it was over, my skin was covered with a thick, glutinous substance, which it required another ablution to get rid of; and after I had wiped myself dry, my body burnt and smarted as if I had been turned round before a roasting fire. My face and ears were incrustated with salt; my hairs stood out, ‘each particular hair on end;’ and my eyes were irritated and inflamed, so that I felt the effects of it for several days. In spite of all this, however, revived and refreshed by my bath, I mounted my horse a new man.

“Modern science has solved all the mystery about this water. It has been satisfactorily analyzed, and its specific gravity ascertained to be 1.211, a degree of density unknown in any other, the specific gravity of fresh water being 1.000; and it has been found to hold in solution the following proportions of salt to one hundred grains of water—

“Muriate of Lime, . . .	3.920	Grains.
Muriate of Magnesia, . .	10.246	“
Muriate of Soda, . . .	10.360	“
Sulphate of Lime, . . .	0.054	“
	<hr/>	
	24.580	“

“Except the ruined city of Petra, I never felt so unwilling to leave any place. I was unsatisfied. I had a longing desire to explore every part of that unknown water; to spend days upon its surface; to coast along its shores; to sound its mysterious depths; and search for the ruins of the guilty cities.”

What inconvenience did Mr. Stephens experience from bathing in the Dead Sea? Effect upon the skin? the hair? the eyes? Give the specific gravity of the water. Give the result of its analysis?

The desire to explore this mysterious and unknown sea, so fervently felt by Mr. Stephens, has been fully realized by Lieutenant Lynch, who will best describe in his own language his first experiment in its waters.

“At 3.25 [April 18, 1848], passed by the extreme western point, where the river is a hundred and eighty yards wide and three feet deep, and entered upon the Dead Sea; the water, a nauseous compound of bitters and salts.

“A fresh north-west wind was blowing as we rounded the point. We endeavoured to steer a little to the north of west, to make a true west course, and threw the patent log overboard to measure the distance; but the wind rose so rapidly that the boats could not keep head to wind, and we were obliged to haul the log in. The sea continued to rise with the increasing wind, which gradually freshened to a gale, and presented an agitated surface of foaming brine; the spray, evaporating as it fell, left incrustations of salt upon our clothes, our hands and faces; and while it conveyed a prickly sensation wherever it touched the skin, was, above all, exceedingly painful to the eyes. The boats, heavily laden, struggled sluggishly at first; but when the wind freshened in its fierceness, from the density of the water, it seemed as if their bows were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea.

“At 3.50, passed a piece of drift-wood, and soon after saw three swallows and a gull. At 4.55, the wind blew so fiercely that the boats could make no headway; not even the Fanny Skinner, which was nearer to the

Entrance on the Dead Sea? Gale of wind? Power of the waves?
Reason of it?

weather shore, and we drifted rapidly to leeward : threw over some of the fresh water, to lighten the *Fanny Mason*, which laboured very much, and I began to fear that both boats would founder.

“ At 5.40, finding that we were losing every moment, and that, with the lapse of each succeeding one, the danger increased, kept away for the northern shore, in the hope of being yet able to reach it ; our arms, our clothes and skins coated with a greasy salt ; and our eyes, lips, and nostrils, smarting excessively. How different was the scene before the submerging of the plain, which was ‘ even as the garden of the Lord !’

“ At times it seemed as if the Dread Almighty frowned upon our efforts to navigate a sea, the creation of his wrath. There is a tradition among the Arabs that no one can venture upon this sea and live. Repeatedly the fates of Costigan and Molyneaux had been cited to deter us. The first one spent a few days, the last about twenty hours, and returned to the place from whence he had embarked, without landing upon its shores. One was found dying upon the shore ; the other expired in November last, immediately after his return, of fever contracted upon its waters.

“ But, although the sea had assumed a threatening aspect, and the fretted mountains, sharp and incinerated, loomed terrific on either side, and salt and ashes mingled with its sands, and fœtid sulphurous springs trickled down its ravines, we did not despair : awe-struck, but not terrified ; fearing the worst, yet hoping

Effects of the spray upon the dress of the party ? Upon their persons ? Terror of the scene ? Fate of Costigan and Molyneaux ? Prospect for the night ?

for the best, we prepared to spend a dreary night upon the dreariest waste we had ever seen.

“At 5.58, the wind instantaneously abated, and with it the sea as rapidly fell; the water, from its ponderous quality, settling as soon as the agitating cause had ceased to act. Within twenty minutes from the time we bore away from a sea which threatened to engulf us, we were pulling away, at a rapid rate, over a placid sheet of water, that scarcely rippled beneath us; and a rain-cloud, which had enveloped the sterile mountains of the Arabian shore, lifted up, and left their rugged outlines basking in the light of the setting sun. At 6.10, a flock of gulls flew over, while we were passing a small island of mud, a pistol-shot distant from the northern shore, and half a mile west of the river’s mouth. At 6.20, a light wind sprung up from S. E., and huge clouds drifted over, their western edges gorgeous with light, while the great masses were dark and threatening. The sun went down, leaving beautiful islands of rose-coloured clouds over the coast of Judea; but above the yet more sterile mountains of Moab, all was gloomy and obscure.

“The northern shore is an extensive mud-flat, with a sandy plain beyond, and is a very type of desolation; branches and trunks of trees lay scattered in every direction; some charred and blackened as by fire; others white with an incrustation of salt. These were collected at high-water mark, designating the line which the water had reached prior to our arrival. The north-western shore is an unmixed bed of gravel, com-

Sudden subsidence of the wind and of the waves? Sunset scene? Clouds in the east? In the west? Appearance of the northern shore and of the eastern coast?

ing in a gradual slope from the mountains to the sea. The eastern coast is a rugged line of mountains, bare of all vegetation,—a continuation of the Hauran range, coming from the north, and extending south beyond the scope of vision, throwing out three marked and seemingly equidistant promontories from its southeastern extremity.”

The peninsula already mentioned is described as “a bold, broad promontory, from forty to sixty feet high, with a sharp angular central ridge some twenty feet above it, and a broad margin of sand at its foot, incrustated with salt and bitumen; the perpendicular face extending all round, and presenting the coarse and chalky appearance of recent carbonate of lime. There were myriads of dead locusts strewed upon the beach near the margin of the sea. The summit of the peninsula is irregular and rugged; in some places showing the tent-shape formation, in others, a series of disjointed crags. On the western side, the high peninsula with its broad margin extends to the southward until it is lost in the misty sea.

“Dr. Anderson describes the peninsula as a loose, calcareous marl, with incrustations of salt and indications of sulphur, nitre, gypsum, marly clays, &c.; and the northern extremity, which he estimates one-third higher than I do, as chalky, with flints; the texture soft and crumbling.

“There were a few bushes, their stems partly buried in the water, and their leafless branches incrustated with salt, which sparkled as trees do at home when the sun

Describe the peninsula? The shore? The bluffs? The summit?
Mineral productions? The drift-wood and bushes?

shines upon them after a heavy sleet. Such an image, presented to the mind, while the frame was weltering with the heat, was indeed like 'holding a fire in the hand and thinking of the frosty Caucasus.' Near the immediate base of the cliffs was a line of drift-wood deposited by the sea at its full. Save the standing and prostrate dead trees, there was not a vestige of vegetation. The mind cannot conceive a more dreary scene, or an atmosphere more stifling and oppressive. The reverberation of heat and light from the chalk-like hills and the salt beach was almost insupportable.

"Walking up the beach we saw the tracks of a hyena, and another animal which we did not recognise, and soon after the naked footprints of a man. To the eastward of the point is a deep bay indenting the peninsula from the north. We followed up an arched passage worn in the bank, and cutting steps in the salt on each side of the upper part, crawled through a large hole worn by the rains, and clambered up the steep side of the ridge to gain a view from the top. It presented a surface of sharp and angular points, light coloured, bare of vegetation, and blinding to the eye. We here collected many crystals of carbonate of lime. During our absence, the sailors had endeavoured to make a fire of the drift-wood as a signal to the camp, but it was so impregnated with salt that it would not burn.

"At 1 P. M., started on our return, steering directly across to measure the width of the strait between the peninsula and the western shore. There was little wind, the same faint sulphureous smell, and every one

Desolate scenery? Foot-prints? Ascent to the summit? Appearance of the surface? Incombustible wood? Effluvia of the sea?

struggling against a sensation of drowsiness. Arrived at the camp a little before 6 P. M., in a dead calm, very much wearied, temperature 92°. As we landed an Arab ran up, and gathering an armful of barley in the straw, threw it on the fire, and then husking the grain by rubbing it in his hands, brought it to me, and by gesture invited me to eat; it was excellent. The Fanny Skinner arrived shortly after. Mr. Aulick had sounded directly across, and found the width of the sea by patent log to be a little more than eight geographical, or about nine statute miles; the greatest depth 188 fathoms, 1128 feet. He landed at the mouth of the 'Arnon;' a considerable stream of water, clear, fresh, and moderately cool, flowing between banks of red sandstone. In it some small fish were seen."

The bay on the north of the promontory has a bold shore and deep waters; that upon the south, described by Joshua, xv: 2, as the southern boundary of Judah and looking southward, is exceedingly shallow, as is all the sea south of this promontory.

The southern shore was found to be a mud-flat, with water so shoal that the boats grounded at a great distance from the shore. One of the party landed. "His feet sank first through a layer of slimy mud a foot deep, then through a crust of salt, and then another foot of mud, before reaching a firm bottom. The beach was so hot as to blister the feet. From the water's edge, he made his way with difficulty for more than a hundred yards over black mud, coated with salt and bitumen."

Overpowering heat? Roasted barley? Width of the sea? Depth of soundings? Northern bay? Depth of water? Shallowness of the southern bay? Mention of it by Joshua? Appearance of the southern shore of the sea?

“In returning to the boat, one of the men attempted to carry Mr. Dale to the water, but sunk down, and they were obliged separately to flounder through. When they could, they ran for it. They describe it as like running over burning ashes,—the perspiration starting from every pore with the heat. It was a delightful sensation when their feet touched the water, even the salt, slimy water of the sea, then at the temperature of 88°.

“The southern shore presented a mud-flat, which is terminated by the high hills bounding the Ghor to the southward. A very extensive plain or delta, low and marshy towards the sea, but rising gently, and, farther back, covered with luxuriant green, is the outlet of Wady es Safieh (clear ravine), bearing S. E. by S. Anxious to examine it, we coasted along, just keeping the boat afloat, the in-shore oars stirring up the mud. The shore was full three-fourths of a mile distant, the line of demarkation scarce perceptible, from the stillness of the water, and the smooth, shining surface of the marsh. On the flat beyond, were lines of drift-wood, and here and there, in the shallow water, branches of dead trees, which, like those at the peninsula, were coated with saline incrustation. The bottom was so very soft, that it yielded to everything, and at each cast the sounding lead sank deep into the mud. Thermometer, 95°. Threw the drag over, but it brought up nothing but soft, marshy, light coloured mud.

“It was indeed a scene of unmitigated desolation. On one side, rugged and worn, was the salt mountain of Usdum, with its conspicuous pillar, which reminded

Muddy deposit? Difficulty of landing? Nearest approach of the boats? Scenery on the west?

us at least of the catastrophe of the plain ; on the other were the lofty and barren cliffs of Moab, in one of the caves of which the fugitive Lot found shelter. To the south was an extensive flat intersected by sluggish drains, with the high hills of Edom semi-girdling the salt plain where the Israelites repeatedly overthrew their enemies ; and to the north was the calm and motionless sea, curtained with a purple mist, while many fathoms deep in the slimy mud beneath it lay embedded the ruins of the ill-fated cities of Sodom and Gomorrah. The glare of light was blinding to the eye, and the atmosphere difficult of respiration. No bird fanned with its wing the attenuated air through which the sun poured his scorching rays upon the mysterious element on which we floated, and which, alone, of all the works of its Maker, contains no living thing within it."

The pillar of salt, to which Lieutenant Lynch alludes above, is one of his most interesting discoveries in this unexplored region of the sea. Dr. Robinson has given a particular description of the salt mountain, which will be found below, p. 290-1 ; but our author is the first to bring to light this long-lost pillar of salt. It is doubtless this, to which Josephus and others refer, as indicated in the marginal notes, but however curious and wonderful it may be, it can hardly be presumed to have any connexion with the monument which is said to have commemorated the visitation of divine displeasure upon Lot's wife.

The party had hauled off a little from the southwestern shore of the sea, when, Lieutenant Lynch

On the east ? On the south ? Excessive heat ? Impressive silence and desolation of the scene ? Situation and appearance of the pillar of salt ?

observes: "to our astonishment, we saw on the eastern side of Usdum, one-third the distance from its north extreme, a lofty, round pillar, standing apparently detached from the general mass, at the head of a deep, narrow, and abrupt chasm. We immediately pulled in for the shore, and Dr. Anderson and I went up and examined it. The beach was a soft, slimy mud, incrustated with salt, and, a short distance from the water, covered with saline fragments and flakes of bitumen. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front and pyramidal behind. The upper or rounded part is about forty feet high, resting on a kind of oval pedestal, from forty to sixty feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallization. A prop, or buttress, connects it with the mountain behind, and the whole is covered with debris of a light stone colour. Its peculiar shape is doubtless attributable to the action of the winter rains. The Arabs had told us in vague terms that there was to be found a pillar somewhere upon the shores of the sea; but their statements in all other respects had proved so unsatisfactory, that we could place no reliance upon them.*

Elevation of the base? Height and circumference of it? Connexion with Usdum?

* A similar pillar is mentioned by Josephus, who expresses the belief of its being the identical one into which Lot's wife was transformed. His words are, "But Lot's wife continually turning back to view the city as she went from it, and being too nicely inquisitive what became of it, although God had forbidden her so to do, was changed into a pillar of salt, for I have seen it, and it remains at this day."—1 *Josephus' Antiq.*, book 1, chap. 12.

Clement of Rome, a contemporary of Josephus, also mentions

“ At 10.10, returned to the boat with large specimens. The shore was soft and very yielding for a great distance ; the boats could not get within two hundred yards of the beach, and our foot-prints made on landing, were, when we returned, incrustated with salt.”

The following paragraph is subjoined, as descriptive of a vegetable production strikingly in character with the repulsive nature of the soil and of these salt and bitter waters :—

“ Some of the Arabs, when they came up, brought a species of melon they had gathered near the north spit of Usdum. It was oblong, ribbed, of a dark green colour, much resembling a cantelope. When cut, the meat and seeds bore the same resemblance to that fruit, but were excessively bitter to the taste. A mouthful of quinine could not have been more distasteful, or adhered longer and more tenaciously to the reluctant palate.”

The eastern border of the sea is bounded by lofty, rugged, perpendicular cliffs of red sandstone. The Arnon, at some distance north of the peninsula, entered the sea at that time by a stream eighty-two feet wide and four deep, through a perpendicular cleft in the rocky battlements of the shore. A little further was the outlet of the hot springs of the Zerka Main, or Callirhœ, through a similar chasm, with lofty perpendicular sides.

Aspect of the eastern shore ? Outlet of the Arnon ?

this pillar, and likewise Irenæus, a writer of the second century, who, yet more superstitious than the other two, adds the hypothesis, how it came to last so long with all its members entire. Reyland relates an old tradition, that as fast as any part of this pillar was washed away, it was supernaturally renewed.

The bottom of the sea was found to consist of "two submerged plains, an elevated and a depressed one; the last averaging *thirteen*, the former about *thirteen hundred* feet below the surface. Through the northern and largest and deepest one, in a line *corresponding with the bed of the Jordan*, is a ravine;" all which Lieutenant Lynch supposes is evidence that the whole bed of the sea and the valley of the Ghor has sunk down by some extraordinary convulsion.

The Dead Sea, in conformity with a previous survey, was found to be a little over thirteen hundred feet below the level of the Mediterranean, and is therefore about the same distance below that of the Red Sea. The summit of the northern shore of the Dead Sea, at the point of measurement, is also the same height above its surface. Again, it is a singular fact that the height of Jerusalem above the level of the Dead Sea is just three times the same sum, or thirty-nine hundred feet.

DIVISIONS OF THE SEASONS IN PALESTINE.

The natural divisions of the seasons are two; the *rainy* and the *dry*. The rainy season begins gradually about the 1st of November. The rain continues for two or three days, with westerly winds, and is succeeded by an interval of pleasant weather and easterly winds. December and January are rainy months, in which also snow and hail frequently fall. Ice, however, seldom forms, and the snow continues but for a day.

Bottom of the sea? Depth of the plains and ravine? Depression below the Mediterranean? Height of western shore? Of Jerusalem above it?

Divisions of the seasons? How and when does the rainy season commence? Through what months does it continue?

Spring opens the latter part of February, but showers continue to fall in March and April. These showers, with which the rainy season begins and ends, are "the former and the latter rain" of the Scriptures. (Deut. xi: 14; Jer. iii: 3; v: 24; James v: 7.)

In April and May a delightful verdure covers the earth; and a balmy fragrance fills the air. "The winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land."

From June to October, little or no rain falls; the heat is intense; vegetation dies, and the earth becomes parched, seared, and desolate. The harvest begins in the latter part of May. Grapes ripen in July, and the vintage follows in August and September.

PRODUCTIVENESS OF THE COUNTRY.

The central chain of mountains is intersected and traversed by valleys which, running among the hills in every direction, are often watered by fountains or springs or running brooks, and relieve the general aspect of sterility with many a scene of beauty, fertility, and verdure.

The hills and mountain heights, though naked and barren, are composed of a rock which is easily formed into soil, and capable of cultivation, by means of terraces, from the base upwards.

These terraces, when the country is ravaged by war, or depopulated, and cultivation abandoned, soon fall into

Opening of spring? The former and latter rain? Verdure of spring? Summer season, drought and heat? Beginning of harvest? Time of vintage?

Productiveness of the country? Means of increasing its productiveness?

decay. The soil collected on them is carried down and washed away, leaving the hill-side naked and desolate. Though now comparatively barren, the country is capable of being made productive, and of supporting a dense population.

These considerations may show that the country which now appears so desolate and barren, after the waste of ages, and the neglect into which it has fallen under a withering oppression for many centuries, may, notwithstanding, have once been "a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey; a land in which thou shalt eat bread without scarceness, and shalt not lack anything in it."

All ancient history, sacred and profane, attests the exceeding fertility of this country. According to the census taken by Joab and David (2 Sam. xxiv: 9), Judah and Israel contained 1,300,000 fighting men, which supposes a population of at least 5,000,000, or of one hundred and sixty to the square mile. This is about half the population of Belgium, and two-thirds of that of England and Wales.

Josephus states that there were in Galilee alone, two hundred and four cities and towns, which contained each 15,000 or more inhabitants.

Others, however, ascribe the former fertility of the

Construction of terraces? Of what use? Former condition of the country? Causes of its present sterility? Ancient population of the country? Population by the square mile compared with Belgium and England? Population and number of cities of Galilee according to Josephus?

country to the special blessing of God, and see in its present barrenness the judicial visitation of God. "The whole land thereof is brimstone, and salt, and burning; it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger and in his wrath: even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt." (Deut. xxix: 23-25; compare also Deut. xxviii: 16, 23, 24, 38-42.)

The promised blessing is contained in the following passages: Levit. xxvi: 3-5; Deut. vii: 12-14; xi: 8-15; xxviii: 1-4, 8, 11, 12.

Such is the land which, from the plains of Moab, the Israelites beheld beyond Jordan, as their Land of Promise, where they were to rest from their long and weary pilgrimage; and which, by divine command, they were now to go over to possess.

INHABITANTS OF CANAAN.

It was inhabited by several warlike tribes, who would firmly contest with them the right of the soil; but upon whom the curse of God rested, devoting them to utter destruction.

Blessing and curse pronounced upon it? Give the passages in the Scriptures in which curses are pronounced? What passages contain the promised blessing?

What was the character of the people who inhabited the Land of Canaan? What curse is spoken of?

These Canaanites were at this time divided into several tribes, of whom frequent mention is made in this portion of sacred history; such as the Amorites, a colony of whom inhabited around the south-western shore of the Dead Sea; the Hittites, in the southern part of Palestine, in the neighbourhood of Hebron and Beer-sheba; the Jebusites, who possessed the mountains of Jerusalem and the vicinity; the Gergashites, supposed to dwell near the Jordan, but their location is unknown; the Hivites, around Mount Hermon and the northern part of Palestine; and the Perizzites, in the northern part of the great central chain of mountains before described, south of the plain of Esdraelon.

SIEGE OF JERICO.

The Israelites passed miraculously over Jordan in the month of April, when the river is supposed to have been twelve hundred feet wide and fourteen deep, and encamped at Gilgal, on the opposite plains of Jericho, to renew the ancient rite of circumcision. Here they ate of the old corn of the land, and the manna ceased. (Josh. v.)

The miraculous overthrow of the walls of Jericho and the utter extermination of the inhabitants, except Rahab, soon followed. (Josh. vi.)

Joshua pronounced a fearful curse upon him who should rebuild the city; which was executed, five hun-

Into how many tribes were they divided? What part of the land was occupied by the Amorites? The Hittites? The Jebusites? The Gergashites? The Hivites? The Perizzites?

Passage over Jordan? Time and manner of it? Siege and overthrow of Jericho? Historical associations and incidents? Situation and distance from Jerusalem?

dred and twenty years afterwards, upon Hiel. (1 Kings xvi: 34.)

Previously to this, and almost immediately after the death of Joshua, reference is made to it, under the name of the City of Palm-trees. (Judges iii: 13.) In the time of Elijah and Elisha it became a school of the prophets. (2 Kings ii: 4, 5.)

At a short distance north-west are two fountains near each other gushing from the earth, and yielding a stream of water sufficient to irrigate the whole plain. These waters are now sweet and wholesome. Whether their salubrity is the effect of that miracle or not, this was doubtless the scene of Elisha's miracle in the healing of the waters. (2 Kings ii: 21.)

The messengers of David tarried here, after their insult by Hanun, until their beards were grown. (2 Sam. x: 5.)

From the Babylonish captivity the inhabitants of this city returned again to it. (Ezra ii: 34.) Herod the Great built here a castle, in which he died. Jericho was once visited by our Lord, when he lodged with Zaccheus, and where he also healed two blind men. (Matt. xx: 29, 30; Luke xix: 1-10.)

There is still a miserable hamlet of one or two hundred inhabitants, bearing the name of Rihah, but the site of the ancient city is supposed to be identified by some ruins two miles west of this, and near the road that comes down from Jerusalem. The city was some twenty miles east of Jerusalem.

Judgment upon Hiel? What of the City of Palm-trees? Healing of waters by Elisha? School of the prophets? Insult to David's messengers by Hanun? Residence of Herod the Great? Visit by our Lord? Miracle performed? Hamlet of Rihah? Supposed site of Jericho? Present appearance? Distance from Jerusalem?

GILGAL.

No trace remains of the neighbouring city of Gilgal, where the Israelites made their first encampment in Canaan, and ate of the corn of the land, and ceased to be fed with the bread of heaven. We only know that Gilgal was east of Jericho, between that city and the Jordan. (Josh. iv: 19.)

Here Joshua erected twelve stones taken from the river, as a memorial of their miraculous passage. Samuel offered sacrifices here, and, as is supposed, before the tabernacle of the Lord. (1 Sam. x: 8; xv: 21, 33.) Here he also held his yearly court of justice. (1 Sam. vii: 16.) Saul was here recognised as king. Under Joram and Elisha, at a later period, there was a school of the prophets at Gilgal. (2 Kings ix: 38.) In the reign of Uzziah, Jotham, and Ahaz, it was the seat of idolatrous worship and the subject of execration by the prophets of the Lord. (Hosea iv: 15; ix: 15; xii: 11; Amos iv: 4, 5.)

Dr. Robinson offers no opinion respecting this locality. Von Schubert supposes it to have been near the present castle at Rihah.

CAPTURE OF AI.

The conquest of Ai by stratagem soon followed (Josh. viii: 1-30); a city of twelve hundred inhabitants, situated twelve miles north-west of Jericho, and three south-east of Bethel.

What was the first encampment of the Israelites in Canaan? For what incidents in their history is Gilgal remarkable? For what was it remarkable under Samuel? Under Elisha? And again under Uzziah, Jotham, and Ahaz? What is known of its situation?

Where was Ai? Population? How was it captured, and by whom?

The site of this ancient town is supposed by Dr. Robinson to be indicated by a few excavated tombs, foundations of hewn stones, and reservoirs for water. It appears to have been again rebuilt (Isa. x : 28), and, after the captivity, was inhabited by exiles who returned from Babylon. (Ezra ii : 28 ; Neh. vii : 32.)

SHECHEM, OR SYCHAR.

After the overthrow of Ai the Israelites proceeded, without opposition, into the interior to Shechem, in Samaria, among the mountains of Ephraim, where, agreeably to Divine command (Deut. xxvii.), the law was engraved on tables of stone and set up on Ebal or Gerizim ; and the covenant solemnly renewed with Jehovah, their God and their King. (Josh. viii : 30-35.)

This place is about forty miles north-north-west from Jericho, and nearly the same distance north of Jerusalem. From a few miles south of Shechem runs north a continuous range of mountains, which fall abruptly down on the east to a narrow and fertile valley, from one to three miles in width, and eight or ten in length. In this valley are the plains of Moreh. (Gen. xii : 6.)

Near the northern part of this plain the mountains on the west are rent asunder, forming two high bluffs, separated by a narrow defile, which, as it runs into the interior, turns to the south-west, forming a sequestered

Site and present remains of Ai ? Was the city ever rebuilt ? By whom inhabited ?

Where did the children of Israel travel after the capture of Ai ? Where is Shechem ? Why was it visited by Joshua ? Tables of the law on Ebal or Gerizim ? The blessings and the curses pronounced ? Local scenery ? Plain of Moreh ?

glen of great beauty, where lies the ancient city of Shechem, the modern Nabulus.

These opposite bluffs, which form the gateway to the valley within, are Ebal and Gerizim; the former on the north, the latter on the south.

"It was late in the afternoon," says Mr. Stephens, "when I was moving up the valley of Nabulus. The mountains of Gerizim and Ebal, the mountains of blessings and curses, were towering like lofty walls on either side of me; Mount Gerizim fertile, and Mount Ebal barren,* as when God commanded Joshua to set up the stones in Mount Ebal, and pronounced on Mount Gerizim blessings upon the children of Israel 'if they would hearken diligently unto the voice of the Lord, to observe and to do all his commandments,' (Deut. xxviii: 1.) and on Ebal the withering curses of disobedience.

"A beautiful stream, in two or three places filling large reservoirs, was running through the valley. A shepherd sat on its bank, playing a reed pipe, with his flock feeding quietly around him. The shades of evening were gathering fast as I approached the town of Nabulus, the Shechem or Sychem of the Old Testament, and the Sychar of the New."†

In the whole world perhaps a more appropriate situation could not be found for the great solemnity of publicly accepting the institutions of the Lord God, the Lawgiver of Israel, than these twin mounts, Gerizim and Ebal.

Ebal and Gerizim? The valley between? The situation of the city in a retired glen? Stephens's approach to it? What is said of its appropriate situation for renewing the covenant with God?

* Other travellers have not noticed any peculiar sterility in this mountain above that of Gerizim.

† Incidents of Travel, vol. ii. 239-40.

Here, on large stones, are written out the principles of their government, their constitution, the charter of their rights, framed by the King of Heaven. Sacrifices are offered upon an altar built of unhewn stones upon Ebal.

The ark, attended by the priests, stands in the valley between the two mountains; while on each side are the thousands of Israel, from the chiefs, the judges, and the Levites, to the women, the children, and the stranger. All are there. Six tribes—Reuben, Gad, Asher, Zebulun, Dan, and Naphthali—stand on the barren Ebal, to pronounce the curses of the Law upon the wrong-doer and the disobedient; and six—Simeon, Levi, Judah, Issachar, Joseph, and Benjamin—upon the verdant and beautiful Gerizim, to pronounce the blessings upon the well-doer and the obedient. And as each clause of the blessing and of the curse is pronounced, the whole assembled multitude on either mount raise to heaven their loud Amen! So let it be! (Deut. xxvii: 11–26.)

By this solemn response they receive and ratify the law of the Lord their God, and invoke his curse upon him that confirmeth not all the words of this law, to do them.

Abraham and Jacob dwelt in Shechem. Under an oak, in this place, the latter patriarch buried the false gods of his family, as he removed to Bethel on his return from Padan-aram. Near by this city the brethren of Joseph were feeding their flocks when they sold him to the Midianites.

What record was made of the law? What sacrifices attended the ratification of it? Where was the tabernacle? How were the people divided? What tribes on Ebal, and what on Gerizim? What was their response, and what the signification of it? Describe the visits of Abraham and Jacob? The treachery of Joseph's brethren?

Under Joshua, Shechem became a levitical town, a city of refuge, and a centre of union to the several tribes. Here they buried the bones of Joseph. (Josh. xxiv : 32.) This is the scene of the incidents in the life of Jotham and the usurper Abimelech, who died by the hands of a woman at Thebez, thirteen miles north-east of Shechem. (Judges ix.) The city was consecrated by the visit of our Saviour, and his conversation with the woman of Samaria at Jacob's Well. (John iv.) It is particularly memorable in the history of the kings as the seat of the revolt of the ten tribes under Rehoboam and Jeroboam.

On Mount Gerizim, Sanballat built the temple of the Samaritans, where they claimed that men ought to pray, and not at Jerusalem. A little remnant of this sect still inhabit this city, and go up, as did their fathers two thousand years ago, to worship on this sacred mount.

Shechem is still a town of eight or ten thousand inhabitants. A mile east of the city is the sepulchre of Joseph, in the parcel of ground that Jacob gave to his son Joseph; and three hundred paces south-east is Jacob's Well, a perpendicular shaft, of seventy-five feet in depth and nine feet in diameter, sunk in the solid rock, and still containing water, except in the driest seasons of the year.

CONQUEST OF GIBEON.

Gibeon, eight miles south-west of Ai, next becomes the scene of the historical narrative. This was one of

Shechem under Joshua? Burial of Joseph? Our Lord's visit to this place? Incidents here in the life of Jotham and revolt of Rehoboam? The Samaritans? Their origin? Worship on this mount? Hostility to the Jews? Present population? Remnant of the Samaritans? Jacob's Well?

What of Gibeon? Distance and direction from Ai?

the "royal cities," larger and more powerful than Ai, having under its jurisdiction Cephirah, Beeroth, and Kirjath-jearim.

It was situated on an eminence, five miles north-by-west from Jerusalem, and about the same distance south-west from Ai. Beeroth was three miles north of Gibeon, and Kirjath-jearim nearly the same distance south of this city.

The situation of the other subordinate towns is not known. These cities, by stratagem, made a treaty with the Israelites, by which they were saved from destruction, but were devoted to perpetual servitude. (Josh. ix.)

Alarmed at this treaty of the Gibeonites, the principal kings of all the southern part of Palestine, under Adonizedek, king of Jerusalem, entered into a confederacy for mutual defence against their invaders. They brought their united forces against the Gibeonites, who appealed to Joshua, their ally, for defence. This brought him into immediate conflict with the confederate army before Gibeon.

The result of the battle was a total discomfiture of the allies. To enable Joshua to complete the victory, the sun, at his command, "stood still on Gibeon in the midst of heaven; and the moon in the valley of Ajalon; and hasted not to go down about a whole day." (Josh. x: 12, 13.)

Gibeon afterwards became a levitical city of the tribe

Relative strength of Gibeon? What cities under its jurisdiction? Stratagem by which it formed a treaty with Joshua? Consequence of this treaty? Hostility of other Canaanitish cities? Their confederacy, their leader, and their war with Gibeon? Relief by Joshua? The battle and defeat of the confederate forces? Pursuit by Joshua? Trace the direction on the map? Ajalon? Standing still of the sun and moon?

of Benjamin. Under David and Solomon, the heights of Gibeon were the appointed place of prayer, where, for many years, the Tabernacle was set up (1 Chron. xvi: 37-39), the Ark of the Covenant being at Jerusalem (2 Chron. i: 3, 4). It was here that Solomon, after offering a thousand burnt offerings, enjoyed the vision of God, and received the promise of wisdom above all men. (1 Kings iii: 5-15; 2 Chron. i: 3-13.) Here Abner, captain of Saul's host, was defeated by Joab, in a sore battle; and Asahel, Joab's brother, slain. (2 Sam. ii: 19-32.) And here Amasa, a commander of Absalom's rebel army, was subsequently assassinated by Joab. (2 Sam. xx: 8-12.)

This interesting locality was discovered by Dr. Robinson. It is situated five miles north of Jerusalem, on the summit of an isolated and oblong hill which rises out of a beautiful and fertile plain, forming a very strong position for a town. The houses rise irregularly one above another, and consist chiefly of rooms which still remain in ancient ruins. One dilapidated tower is yet standing, built of large stones, containing vaulted rooms with round arches, and having the appearance of great antiquity.

Just below the summit of the ridge, on the north side, is a fine fountain of water, in a cave having a large subterranean reservoir cut out of the rock. A little lower down, among some olive-trees, is an open reservoir, a hundred and twenty feet in length by a hundred in breadth. This is probably the "Pool of Gibeon,"

Historical associations? Plan of the Tabernacle? Of the Ark of the Covenant? Promise to Solomon? Relate the defeat of Abner? The assassination of Amasa? Distance and direction from Jerusalem? Commanding site? Reservoir? Pool of Gibeon?

mentioned in the story of Abner (2 Sam. ii: 13), and the "great (or many) waters in Gibeon," spoken of in Jeremiah. (Jer. xli: 12.)

BETH-HORON.

Beth-horon was on the north-west border of Benjamin, about twelve miles north-west from Jerusalem. Upper Beth-horon was built on a high headland, which juts out westward from the mountains of Ephraim, like a promontory, between the valleys of Gibeon and Beeroth, which at the base unite and form the commencement of the valley of Ajalon, leading off to the broad western plain. Lower Beth-horon was at the junction of these valleys, at the foot of the mountain.

Near Upper Beth-horon, on the summit where one looks away eastward to Gibeon, Joshua must have stood when he called out to the sun, yet rising over Gibeon; and to the moon, just settling down over the western valley of Ajalon. "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon." (Josh. x: 12.)

Beth-horon afterwards became a levitical city. Both Upper and Nether Beth-horon were fortified by Solomon (1 Kings ix: 17; 2 Chron. viii: 5), and ruins of strong fortifications are still found in both places. Judas Macabæus here defeated, with a small band, the host of the Syrians. (1 Mac. iii: 15.)

Where was Beth-horon? Describe the position of Upper and Lower Beth-horon? The mountain, the valley of Gibeon at the base, and the valley of Ajalon? Where was Joshua, and what the relative situation of the sun and moon, when at his command they stood still? By whom was Beth-horon fortified? Defeat of the Syrians here?

CONQUEST OF SOUTHERN CANAAN.

The routed army first fled north-west to Beth-horon, five miles from Ajalon. On this route they were smitten by hailstones, by which more died than by the hand of the Israelites. (Josh. x: 11.) From hence they fled south through Azekah, eight miles, to Makkedah, six miles further south-by-east. This is said by Eusebius and Jerome to be a little north-west of Hebron. The entire distance of this circuitous route may have been twenty miles.

The pursuit was soon renewed by Joshua, who put to death the five kings, who hid themselves in a cave there. By this signal victory he obtained a conquest over Jerusalem and Hebron, together with Lachish, Eglon, and Jarmuth. The latter city was twelve miles south-west from Jerusalem. Eglon was as much further in the same direction, near the borders of the Philistines.

Lachish was still further south, a few miles south-west from Hebron. This afterwards became a city of importance. Amaziah, king of Judah, was pursued and slain here. (2 Kings xiv: 19; 2 Chron. xxv: 27.) Rab-shakeh, the Assyrian, came up from this city against Jerusalem (2 Kings xviii: 14, 17); and Nebuchadnezzar, king of Babylon, laid siege to it as one of the fenced cities of Judah. (Jer. xxxiv: 7.)

Give the route of the defeated army in their retreat from the valley of Ajalon? What befell them in their retreat? Where was Makkedah? What transpired here? Where was Jarmuth? Eglon? Lachish? What of Amaziah, king of Judah? What of Rab-shakeh, the Assyrian? What of Nebuchadnezzar, king of Babylon.

Anab is another city enumerated in these conquests of Joshua. This, Dr. Robinson discovered six miles south of Hebron, in the mountains of Judah. Seen at a distance, it was marked only by a small tower. The same traveller has the honour of having recovered several other towns in this neighbourhood, and thus bringing out a sure and delightful proof of the truth of Sacred History. This history is now totally unknown by the inhabitants, and yet they retain to this day the names of these places, just as they were when frequented by Abraham, Isaac, Jacob, Joshua, Samuel, and David.

With reference to several of these ancient towns, Dr. R. says: "Here we found ourselves surrounded by the towns of the mountains of Judah; and could enumerate before us not less than nine places, still bearing apparently their ancient names, Maon, Carmel, Ziph, and Juttah; Jattir, Socoh, Anab, and Estemoh; and Kirjath-arba, which is Hebron. (Josh. xv: 47-55.) The feelings with which we looked upon these ancient cities, most of which had hitherto remained unknown, were of themselves a sufficient reward for our whole journey." (*Researches*, ii. p. 195.)

Joshua, in the course of a few months, swept his conquests over the whole of the south of Canaan, afterwards known as Judea, from Kadesh-barnea to Gaza, and extending as far north in this country as to Jerusalem, which is here called Goshen (Josh. x: 41; xi: 16); and having completely subjugated the land, returned to the

Where was Anab? What remains of it are still found? What other ancient places did Dr. Robinson find here? What range of country did the southern conquests of Joshua include? How long was he engaged in this expedition?

encampment of his people at Gilgal. The other towns included in these conquests enumerated by Joshua (chap. xii), are, for the most part, unknown in history. Beer-sheba and En-gedi have been already mentioned.

CONQUEST OF THE NORTH OF CANAAN.

Alarmed by these conquests at the south, the northern natives of Canaan entered into a more extensive and formidable confederacy for their mutual defence against these invaders.

The head of this confederacy was Jabin, king of Hazor, near the Waters of Merom (the Lake Huleh), in the northern part of Galilee; assisted by the people of Dor, on the Mediterranean, between Cæsarea and Mount Carmel, and by the people of Cinneroth, on the western shore of the Sea of Tiberias. The other smaller tribes, who inhabited the whole extent between the Mediterranean and the valley of the Jordan, from the mountains of Lebanon on the north, to the parallel of Jerusalem on the south, joined in this dangerous confederacy.

These, who had not been subjugated in the southern conquests of Joshua, gathered together an immense army near the Waters of Merom, in the north-eastern part of Palestine, under Jabin.

Joshua, by divine command, proceeded up the valley of the Jordan, and along the western shore of the Sea of Tiberias, to give them battle before their own camp.

To what place did Joshua return after his conquest? What is said of some of the towns included in this conquest?

What confederacy next engaged the attention of Joshua? Who was at the head of it? Where were Hazor and Dor? What extent of country did this conspiracy comprehend? Where did the confederate army assemble? What route did Joshua go to meet them?

Over this allied army he gained a complete victory, and followed up his success by waging a war of extermination against the several cities and tribes who had joined in the confederacy.

These northern conquests occupied considerable time: "Joshua made war a long time with all those kings." Then followed a desultory war for some years, against the gigantic highlanders, the Anakims, who continued to defend their strongholds in the mountains; but they were finally dispossessed of their fastnesses in the highlands, and with a few exceptions utterly exterminated.

"And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained." (Josh. xi: 21, 22.)

Thus was the conquest of the land completed in five expeditions—1. Jericho; 2. Ai; 3. The kings of the south; 4. The kings of the north; 5. The Anakims in the southern and northern highlands.

"So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war." (Josh. xi: 23.)

This peace concluded a restless conflict of five or six years, in making the conquest of the country.

Result of the battle? Where was it fought? What war succeeded this? When and against whom was it waged? What was the result of it in relation to the Anakims? How many expeditions did the conquest of the land require? How long did they last?

HAZOR.

Some of the principal cities included in these conquests are enumerated by Joshua, chap. xii: 17-24, but the situation of most of them is unknown. On the summit of the mountain west of Huleh, overlooking the lake and the plain, and commanding a vast range of country, there is an immense fortress which Mr. Thompson supposes may have been Hazor, the stronghold of the spirited chieftain who had the address to consolidate this formidable conspiracy against Joshua.

Dr. Robinson, however, supposes that Hazor may have been a few miles further south on the same ridge of highlands. But the castle, which now bears the name of Hunin, is evidently an ancient locality, and deserves a notice in this connexion.

“This fortress is the most conspicuous object on the western mountains. It stands out in bold relief, from Banias almost due west, and has been in full view during all our rides for the last two days. The castle is an oblong quadrangle, rounded at the south end, and is about nine hundred feet long by three hundred wide. It overhangs the very brow of the precipice, which on the east side falls sheer down to a great depth, towards the plain. On the north and west sides it is protected by a trench hewn in the solid rock, forty feet wide and fifteen or twenty deep.

“The southern and south-western parts are defended by six round towers, and a double wall. There are also

Where was Hazor, according to Mr. Thompson? According to Dr. Robinson? Situation of Hunin? Direction from Banias, and from Huleh? Length and breadth of the castle? Protection on several sides?

three round towers on the eastern wall. The large area within was formerly covered with houses and magazines, and undermined by numerous cisterns. The village has no fountain, but depends entirely upon these cisterns; and the water at this dry season is very scarce and alive with animalcules. There is a fountain about a mile below the castle, near which I noticed foundations of ancient buildings. Probably the village was located there in former times. Insecurity has, however, obliged the people to settle around this feudal castle. The village is small, and inhabited by Metawileh.

“Most of the works existing at present are quite modern; probably Saracenic or even Turkish. But the northern part bears undoubted marks of extreme antiquity. It is about three hundred feet square, and surrounded on all sides by a ditch hewn in the solid rock, as described above. A few specimens of the original wall are still to be seen, and show that the whole was constructed of large *bevelled* stones bound together by iron clamps, bearing a close resemblance to works of Jewish or Phœnician origin which I have seen at Jerusalem, and on the island Ruad, the ancient Aradus.

“May not this old castle mark the site of Hazor? We know that Hazor was a city of Naphthali, somewhere in the neighbourhood of Kedesh, Abel, and Ijon. (Josh. xix: 36–38; 2 Kings xv: 29.) And if, as Josephus says, Hazor was on a high mountain above the Huleh, this site accords well with his account; for it occupies precisely such a position, commanding a noble view of

Area within, how occupied formerly? Supply of water? Fountain below? Probable site of the village? Antiquity of the structure? Antiquity of the northern part? Bevelled stones? Reasons from Joshua and from Josephus for supposing that this may have been Hazor?

the plain, marsh, and lake. It was, moreover, evidently built to command the passage round the north-western border of the marsh.

“There are three indications which seem to point out this place as being at least in the neighbourhood of Hazor. When Tiglath-Pileser attacked Pekah, king of Israel, he took Ijon, Abel, Kedesh, and Hazor. Now Ijon is Merj’Ayun; and Abel is the modern Abil, directly north of Hunin; and Kedesh lies not far south of it. Hazor, therefore, must be either Hunin itself, or some place near it. In Joshua also Kedesh and Hazor are coupled together as two feudal or walled cities given to Naphthali. (Josh. xix: 36, 37.)

“This much then is certain, that Hazor was a walled city somewhere in this vicinity; and until it is further identified, Hunin may stand for its site. And this is countenanced by the earliest mention we have of Hazor. Jabin, king of Hazor, hearing that Joshua had conquered all the south of Palestine, gathered a vast army from a great many neighbouring cities, amongst which Hunin would be nearly the centre. With this host he took possession of the Waters of Merom; that is, as I suppose, of the narrow passage between the marshes of the Huleh and the mountain, below this very Hunin, and near the great fountains of Derakit and El-Mellahah.

“But Joshua fell upon them suddenly, overthrew and chased them to old Sidon, &c. (Josh. xi: 1, seq.) Being routed, the host would necessarily rush along the narrow tract between the marsh and the mountains, up the rising

Three indications that Hazor was near? Army of Jabin, where assembled? What is understood here by the “Waters of Merom”? Course of the flight towards Zidon?

plain of Merj' Ayun, under Hunin, and passing by Abel would cross the Litani below Kulat Esh-Shukif, the only practicable point on the way to Sidon. From this ford the road is direct and plain by Nebatiyeh, Hab-bush, Deir Zahrany, Zifty (?), and the sea-shore, to Sidon. Joshua, having chased them to this city, turned back, the narration says, and took Hazor and burnt it with fire.

“ This was the only city that he burnt ; and it is further said that Hazor was the head of all the surrounding kingdoms. The position of Hunin seems to meet all the intimation contained in this narrative. Subsequently we hear frequently of this Hazor, of its being rebuilt and repeatedly conquered. Josephus says that in the days of Deborah this Hazor had in pay 300,000 footmen, 10,000 horsemen, and 3,000 chariots ; a story quite beyond the *ne plus* of my credulity. Hazor being by far the most powerful and celebrated of all the cities in this region, it becomes a question of interest to determine its location.

“ Kedes, the ancient Kedesh Naphthali, lies on the same mountain ridge, a few miles further south. We regretted our inability to visit it. As the sun rose this morning, I ascended one of the eastern towers to take bearings, and enjoy another view of this magnificent prospect. The north-east corner of the lake itself bore south-south-east. And in the extreme distance south, a little west, the mountains towards the Dead Sea are visible.

Fate of Hazor after the return of Joshua to it ? Subsequent history ? Army, according to Josephus ? Footmen, horsemen, chariots ? Where was Kedesh ? Bearings of it, and of the lake, from Hunin ?

“Tell El-Kady is east a little north, and Banias in the same line. The summit of Mount Hermon bears north-east, and the highest peak of Lebanon, north a little east; while the verdant carpet of Cœle-Syria lies spread out between the two. I envy not the man who can gaze on such a scene unmoved. Whatever is lovely in mountain, plain, marsh, and lake, is before the eye, and with surprising distinctness.

“Old Jebel Esh-Sheikh, like a venerable Turk, with his head wrapped in a snowy turban, sits yonder on his throne in the sky, surveying with imperturbable dignity the fair lands below; and all around, east, west, north, south, mountain meets mountain to guard and gaze upon the lovely vale of the Huleh.—What a constellation of venerable names! Lebanon and Hermon, Bashan and Gilead, Moab and Judah, Samaria and Galilee!

“There, too, is the vast plain of Cœle-Syria, Upper and Lower, studded with trees, clothed with flocks, and dotted with Arab tents; and there the charming Huleh, with its hundred streams glittering like silver lace on robes of green, and its thousand pools sparkling in the morning sun. Venerable and beautiful vale of the Huleh, farewell!”*

MEGIDDO.

This place was on the south-western border of the great plain of Esdraelon; rebuilt and fortified by Solomon (1 Kings ix: 15). Ahaziah, king of Judah, fled

Bearing of El-Kady? Of Mount Hermon? Varied beauties of the landscape? Appearance of Jebel Esh-Sheikh? Constellation of venerable names? Cœle-Syria, and the vale of Huleh?

For what is Megiddo remarkable in the history of Solomon? Of Ahaziah?

* Thompson.

hither when wounded by Jehu, and died (2 Kings ix: 27). Josiah also was slain near this place (2 Kings xxiii: 29). The mourning on this occasion became proverbial for any similar national sorrow: "Like the mourning of Hadadrimmon in the valley of Megiddon." (Zech. xii: 11.)

The ruins of this place are found on the north side of a small hill, consisting of foundations for buildings, with prostrate pillars of granite and limestone.

Taanach, of which mention is made in the triumphal song of Deborah (Judges v: 19), is still recognised, four miles south of Megiddo.

"The waters of Megiddo" are probably a small stream noticed by Mr. Walcott, which springs from the hills above Megiddo. It is sufficient to feed three or four mills, and the largest rivulet in all the southern region of the great valley.

BAAL-GAD, NOW BAALBEK.

This town, which constituted the northern limits of the conquests of Joshua (Josh. xi: 17; xii: 7), was situated in the valley between Lebanon and Anti-Lebanon; and afterwards, in an age unknown, became the seat of stupendous structures for idolatrous worship, which remain in ruined, gloomy magnificence, the wonder of every age, and admiration of every beholder.

These ruins have often been described. The following extracts in relation to them are from the pen of Dr. Wilson:—

Of Josiah? For what proverbial? Where was Megiddo? What traces of it remain? Waters of Megiddo?

What is the modern name of Baal-Gad? Where situated? For what distinguished? Object of these structures? Age of them?

“The town of Baalbek is now almost a complete ruin, with the walls which surrounded it,—of an irregular quadrangle in form,—fallen in many places, and the inhabited abodes being of a most wretched character. Immense quantities of hewn stone and fragments of pillars, both of the common rock of the country, are strewn about in all directions.

“The eye of the traveller, however, does not rest on their prostration and confusion, and the filth with which they are associated. It sees, standing up in majesty amidst the apocryphal Saracenic and Turkish towers and walls of the fort, the proudest and grandest memorials of human architecture on which it has ever rested ; and it scans with wonder and astonishment the remains of the temples—and their courts and colonnades—of Heliopolis.

“The ruins are those of a greater and lesser temple.

“The subasement of both the temples is artificial, to give them a superior elevation ; and the court of the larger, in particular, is principally on arched vaults, to some of which access can now be got. The peristyles of the temples stand on strong masonry ; but this it has been intended to conceal by facings of stone, or rather rock, of the most prodigious size ever used in architecture, as is evident at the western and northern ends of the great temple.

“The enormity of some of the stones of the facing has been often brought to notice. One stone, in the western wall, overlooked both by Maundrell, and Wood

Present condition of them ? To what edifices did the ruins belong ? What of the basement of them ? Facings that conceal the basement of the peristyles or colonnades ? Enormous size of the stones ?

and Dawkins, probably because irregularly cut in the outer surface, though of undivided mass, is sixty-nine feet in length, thirteen in depth, and eighteen in breadth, affording altogether a block of raised rock—to give it in letters—of sixteen thousand one hundred and forty-six cubic feet.

“The fellow of this stone is left nearly ready cut in the quarry, about a quarter of an hour to the south of the town, to challenge posterity to come up to the deeds of ancestry by removing it from its position. Above the stone in the subassement now alluded to, there are other three of enormous dimensions, forming its second elevation, of which Wood and Dawkins say, that they found the length to make together above a hundred and ninety feet, and separately sixty-three feet eight inches, sixty-four feet, and sixty-three feet.

“But let us return again to our plan. We have, beginning with the east, a staircase, leading up to a grand portico, with chambers on each side. From the portico, the entrance must have been by a large and two smaller doors into an hexagonal court, with various little chambers and niches for idols, the pedestals of which, in many instances, still remain. From this court, the entrance is into a large quadrangular court, with similar conveniences.

“Passing this second court, we are at the large temple, properly so called. Its remains, in addition to its lower works, consist of a colonnade of six Corinthian pillars of majestic size, and bearing a rich entablature,

Length, breadth, and solid extent of these stones? Specify the similar dimensions of the upper layer? Plan of the temple? Entrance? Court within? Quadrangular court beyond? Colonnades remaining?

forming altogether objects of enchanting architectural beauty, with looking at which the eye is never satisfied.

“These columns belong to the flank of the temple, the original number having been nineteen, while there were ten in front. The bases and pedestals of the others are in their places. A number of the shafts are strewn about, generally with the three pieces of which they were composed separated from one another. The height of these pillars, including the architrave, we found to be seventy-five feet ten inches. Their diameter, taking the measurement between the first and second stones, is seven feet three inches. Their distance from one another is eight feet seven inches. The temple certainly was never finished.

“The ruins of Baalbek astonish every visitant. Their great delineators, who took only an artistic view of them, say: ‘When we compare’ them ‘with those of many ancient cities which we visited in Italy, Greece, Egypt, and other parts of Asia, we cannot help thinking them the boldest plan we ever saw attempted in architecture.’

“Speaking even of the smaller temple, Maundrell says: ‘It strikes the mind with an air of greatness beyond anything that I ever saw before, and is an eminent proof of the magnificence of the ancient architecture.’ Less grave and sober travellers have written of them with unbounded rapture. Lord Lindsay says: ‘Palmyra at sunrise, and Baalbek at sunset, are Claudes treasured in the cabinet of memory, which neither accident can injure, nor beggary deprive one of.’

What was the original number of columns? Height? Diameter? Distance of each from the other? Ruins compared with those of other countries? Impression upon Maundrell? Upon Lord Lindsay?

“So much we could say of them, viewing them merely as works of art; but the remembrance of the object for which they were erected, sent the cold chill of death through our souls. When it was adverted to, it was only as *ruins* that we could look to them with any degree of satisfaction. We thanked God, however, that in no part of the world, at present, is art in its perfection sacred to the cause of Pagan idolatry, as it once was. May the time soon arrive when it shall no longer be sacred to that idolatry, disguised under the name of Christianity, which has taken its place at Rome.”

FIRST DISTRIBUTION TO THE TRIBES.

Several years had now been spent in an exterminating warfare with the petty tribes of Canaan, thirty-one of whom had been subdued, and still the conquest was far from being complete. There remained yet very much land to be possessed; the Philistines in the south-west, and the Geshuri south of them; the coasts of Tyre and Zidon, and all the northern part of Palestine, along the southern extremities of Lebanon and around Hermon. (Josh. xiii: 4, 5, 6.) But, in view of the great age of Joshua, it was judged expedient to allot to the tribes their several portions, and leave them to complete the conquest of the country.

In this distribution the portions of Judah, Ephraim, and the half of Manasseh, were first assigned to them; when it appeared that there would not be enough remaining for a just portion to the other seven tribes.

Reflections of Dr. Wilson upon these ruins?

Tribes that had been conquered? Number of them? What remained unsubdued? Reasons for distributing the land? To what tribes was it first made? Portion remaining for the other tribes?

The boundaries of Judah and Ephraim were accordingly reduced by allotting to Dan, Simeon, and Benjamin, their portion from the original grants to Judah and Ephraim. Several years, however, elapsed before the territory and boundaries of the tribes were determinately settled.

FINAL ALLOTMENT TO THE TRIBES.

The boundaries of the several tribes are given with great minuteness, but they cannot now be defined with precision. Their relative position, however, may be determined with a good degree of confidence.

The Dead Sea, through its whole extent, formed the eastern boundary of Judah; from thence south, up the valley of the Arabah as far as to Kadesh-barnea; thence westward across the desert to the river of Egypt, the present Wady El Arish, which empties into the Mediterranean near the south-east corner of this sea.

The north boundary ran from the mouth of the Jordan to Jerusalem, through the valley of Hinnom, south of Jerusalem, to Kirjath-jearim. Thence westward to Mount Seir, (not to be confounded with Seir in Edom.)

In the second division, the south-western part of Judah was assigned to Simeon. Certain cities, rather than a determinate territory, seem to have been allotted to him. (Josh. xix: 1-9.)

The territory of Benjamin was small. It extended up the Jordan a short distance, then westward to the line of Kirjath-jearim, including within its limits Bethel,

Can the boundaries of the several tribes be defined? Boundaries of Judah on the east, the south, and the west? Northern line of division? Portion of Simeon? Relative position of this tribe? Portion of Benjamin? Principal cities and relative extent?

Gibeon, Jerusalem, and Jericho. (Josh. xv: 5-10, xviii: 14, 19.)

Dan was situated west of Benjamin, and extended to the Mediterranean, but included only a small extent of territory (Josh. xix: 40-48); or rather, like Simeon, the tribe had certain cities, chiefly in the northern part of the land of the Philistines.

Ephraim was north of Benjamin and Dan, and extended from the Jordan to the Mediterranean. (Josh. xvi; xvii: 7-10.)

Issachar was north of Ephraim. The boundaries extended up the Jordan some distance, thence northwest to Mount Tabor, from whence they swept around the great plain of Esdraelon to Mount Carmel, and returned to the Jordan on the line of Ephraim, south of Gilboa. It included the most fertile and delightful section of country in all Palestine.

The half-tribe of Manasseh is supposed to have extended west of Issachar to the Mediterranean. They appear also to have had certain parcels in Ephraim, and in Asher, and in Issachar. (Josh. xvii: 7-11.)

Zebulun was north of Issachar, and west of the Sea of Galilee, and extended to Jokneam on Carmel. (Josh. xix: 10-16.) The boundaries cannot be clearly defined.

Asher extended from Carmel north, on the Mediterranean, some distance, then receding a little from the coast of Tyre and Zidon, passed up by these cities upon the mountains of Lebanon. (Josh. xix: 24-31.)

Naphthali was east of Asher: and extended from

Position and extent of Ephraim? Portion of Issachar? What plain did it include? Portion of the half-tribe of Manasseh? Parcels in other tribes? Boundaries of Zebulun? Of Asher? Of Naphthali?

Mount Hermon, beyond the sources of the Jordan, south by the Waters of Merom, and to Zebulun, west of the Sea of Galilee. (Josh xix : 32-39.)

Of the tribes beyond Jordan, Reuben inherited the south country from the river Arnon, east of the Dead Sea, to the mouth of the Jordan, and included the cities of Heshbon, Dibon, Bamoth-baal, Beth-baal-meon, Jahaza, Kedemoth, Kirjathaim, Beth-peor, Beth-jeshimoth, &c. (Josh. xiii : 15-25.)

The territory of Gad extended on the eastern bank of the Jordan, from the Dead Sea to the Sea of Galilee. Its eastern boundary is unknown.

The half-tribe of Manasseh were east of Gad ; and extended from the north-east of Reuben, along the eastern boundary of Gad, and north beyond the coast of the Sea of Gennesareth and the Waters of Merom, on the borders of Naphthali, and spread out indefinitely on the great desert eastward.

These tribes were in a measure independent sovereignties ; and yet confederate with one another, under the government of Jehovah their King. Their relations to each other were much like those of the tribes of Arabs at the present day. These have their own Sheikhs, or rulers, like the Israelites ; like them, they are nomadic, but confine themselves within certain limits or districts. Like the Israelites, they also differ in numbers, in intelligence, in influence, and in character. The tribes dif-

Tribes beyond Jordan ? Boundaries of Reuben ? What cities did they include ? Boundaries of Gad ? Of the half-tribe of Manasseh ? Relation of the tribes to each other ? Their supreme ruler ? How do the different tribes of Arabs compare with those of the Children of Israel in their nomadic life, relation, numbers, in intelligence, and character ?

fered, one from the other, in all these respects. Some, accordingly, increased and flourished, and continued, for a great length of time, to maintain their distinctive characteristics as a people; while others, by mingling with other tribes, sooner lost their territorial limits, and their identity as a tribe.

SHILOH.

This final division of the land was made at Shiloh, which Joshua had chosen as a central position, where he had set up the Tabernacle, and deposited the Ark of the Covenant. Here it continued more than four hundred years, until taken by the Philistines in the days of Eli. Shiloh was situated in a retired valley, near a fountain of water, a little east of the main road leading from Jerusalem to Shechem, and about fifteen miles south of the latter place. Dr. Robinson has the honour of bringing to light this place out of the oblivion of many ages, and the account of it may best be given in his own words:—

“We came at seven o’clock to the ruins of Seilun, surrounded by hills, but looking out through the small valley we had traversed, towards the plain on the south. Hardly five minutes before reaching the proper site, is an ancient ruin, a tower, or perhaps a small chapel, about twenty-eight feet square inside, with walls four feet thick.

“Within are three prostrate columns, with Corinthian capitals lying separate. The stone which forms the upper part of the door-way, is ornamented on the out-

Did the tribes retain alike their identity and character?

Where was the final division made? Where was Shiloh? How long did the Ark of the Covenant continue here? What traveller has identified this site? What is its present name? What ruins are found here? Dimensions and ornaments?

side with sculptured work, an amphora between two chaplets. Along the outer wall, a defence or buttress of sloping masonry has been built up, obviously at a later period. The Arabs call this ruin the Mosque of Seilun. As we came up, three startled owls flew off in dismay.

“Our guide told us of a fountain up through the narrow valley towards the east. We went thither, and found that the valley here breaks through a ridge, and is at first shut in by perpendicular walls of rock; then follows a more open tract; and here, at the left, fifteen minutes from Seilun, is the fountain.

“The water is excellent; and issues from the rocks first into a sort of artificial well, eight or ten feet deep; and thence into a reservoir lower down. Many flocks and herds were waiting round about. In the sides of the narrow valley are many excavated tombs, now much broken away; near the fountain are also several tombs, and one in an isolated block. We returned down the valley, and followed it through on the north side of Seilun.

“Here then was Shiloh, where the Tabernacle was set up after the country had been subdued before the Israelites; and where the last and general division of the land was made among the tribes. (Josh. xviii: 1-10.) The Ark and Tabernacle long continued here; from the days of Joshua during the ministry of all the Judges, until the close of Eli's life; and here Samuel was dedicated to God, and his childhood spent in the Sanctuary. (1 Sam. chap. i-iv.)

“In honour of the presence of the Ark, there was ‘a

Fountain of Shiloh? Valley and hills around it? Quality of the water? Flocks and herds around? Excavated tombs? Historical associations? Resting-place of the Ark and the Tabernacle? Dedication and childhood of Samuel?

feast of the Lord in Shiloh yearly,' during which 'the daughters of Shiloh came out to dance in dances;' and it was on such an occasion, that they were seized and carried off by the remaining Benjamites as wives. (Judges xxi: 19-23.)

"The scene of these dances may not improbably have been somewhere around the fountain above described. From Shiloh the Ark was at length removed to the army of Israel; and being captured by the Philistines, returned no more to its former place. (1 Sam. chap. iv—vi.)

"Shiloh henceforth, though sometimes the residence of prophets, as of Ahijah, celebrated in the history of Jeroboam (1 Kings xi: 29; xii: 15; xiv: 2 seq.), is nevertheless spoken of as forsaken and accursed of God. (Ps. lxxviii: 60, seq.; Jer. vii: 12-14; xxvii: 6.)

"It is mentioned in Scripture during the exile, but not afterwards; and Jerome speaks of it in his day as so utterly in ruins, that the foundations of an altar could scarcely be pointed out. (Jer. xli: 5.)"

LEVITICAL CITIES.

In the distribution of the tribes the Levites received no territorial inheritance, like the other descendants of Jacob; but certain cities were assigned to them within the territories of their brethren respectively. (Josh. xxi: 11, seq.; 1 Chron. vi: 57, seq.)

In Judah, the principal levitical city was Hebron. Several others in the mountains of Judah, south of

Yearly festival? Removal and capture of the Ark by the Philistines? Residence of the prophets? Subsequent notice of Shiloh? Levitical cities, what?

Hebron, are still known. Juttah, about five miles south of Hebron, is now a large Mahommedan town, surrounded with trees, and said to contain old foundations and walls. This was probably the residence of Zacharias and Elizabeth, and the birth-place of John the Baptist.

Five miles south-west from Juttah is Estemoa, a village situated on a low hill, with broad valleys lying around it. It is the first inhabited place which greets the traveller on coming up from the desert south of Judah. In many places are found walls of massive bevelled stones, apparently of great antiquity; and the remains of an old castle of Saracen or Turkish origin. David sent presents to his friends, the elders of Judah, in this place. (1 Sam. xxx: 28.)

Following the same south-western direction a few miles, we find the ruins of Ain, or Anim, as Dr. Wilson with greater probability supposes. In the immediate vicinity was Jattin, now Atten. Ain, which in the second division fell to the lot of Simeon, was apparently further south toward the coast of Edom.

Beth-shemesh was on the north-west of Judah, near the boundaries of Dan, sixteen miles west-by-south from Jerusalem. The ruins are very extensive, indicating that it was once a large city. A small Arab village has been built from these ruins, at a little distance from them. In the days of Samuel it was celebrated by the

What cities belonged to the tribe of Levi? Describe Juttah? For what celebrated in subsequent history? Describe Estemoa? Ruins found here? Where was Ain, or Anim? Where was Jattin? What its modern name?

Where was Beth-shemesh? What remains of it are found there? Historical associations?

return of the Ark, and the slaughter of many thousands for their irreverent curiosity. (1 Sam. vi: 9 seq.) It was the residence of one of the principal officers of Solomon. (1 Kings iv: 9.) Amaziah, king of Judah, was defeated here by Jehoash, king of Israel (2 Kings xiv: 11, 12); it was conquered by the Philistines in the reign of Ahaz (2 Chron. xxviii: 18); and, after this, is no more mentioned in the Scriptures.

Libnah was captured by Joshua; and was the residence of one of the Canaanitish kings. Under Joram it revolted from Judah, and afterwards was besieged by Sennacherib. It was situated in the plains of Judah, in the western division of the territory; but its site is unknown. (2 Kings viii: 22; 2 Chron. xxi: 10; 2 Kings xix: 8; Isa. xxxvii: 8.) Holon is totally unknown. Jeremiah (xlviii: 21) speaks of another in the Plains of Moab, equally unknown.

Gibeon, in Benjamin, has been already mentioned.

Anathoth, now Anata, is four miles north-east from Jerusalem. It is now a miserable village, but was once a walled town, and still retains, in its ruins, indications of its former importance. It is celebrated as the birth-place and usual residence of the prophet Jeremiah, and occurs in several parts of the Scriptures. (Josh. xxi: 18; Jer. i: 1; 2 Sam. xxiii: 27; Ezra ii: 23; Neh. vii: 27.)

Geba lies beyond Anathoth, before coming to Mich-

Return of the Ark? Death of many of the inhabitants, why? Defeat of Amaziah? Capture by the Philistines? For what was Libnah noted? Where situated? Present name of Anathoth? Condition, contrasted with its former importance? Distance and direction from Jerusalem? Celebrated for what? Situation of Geba?

mash, one mile and a half east of Ramah. Dr. Robinson describes it as lying upon a low rounded eminence, on a broad ridge shelving down towards the valley of the Jordan, and forming a fine sloping plain, with fields of grain. The village is small and half in ruins; among which are some large hewn stones, indicating great antiquity. There is a square tower, almost solid, and an ancient building, having the appearance of a small church.

Beth-horon has been already mentioned, page 172.

Gezer or Gazer was a border city between Dan and Ephraim (Josh. xxi: 21), north-west of Beth-horon, at a short distance. It was a celebrated battle-field in the wars with the Philistines (2 Sam. v: 25; 1 Chron. xiv: 16; xx: 4); it was fortified by Solomon (1 Kings ix: 16, 17), and became in the time of the Maccabees the scene of many severe conflicts (1 Mac. iv: 15; viii: 45; ix: 52; xiii: 43).

Taanach is noticed in another connexion, page 261.

Dabareh is now a small village at the base of Mount Tabor, on the western side. Jarmuth of Issachar is unknown. There was also a town of this name in the plains of Judah. (Josh. xv: 35.)

Kedesh of Naphthali was twenty miles east of Tyre, on the heights north of Safet, and west of the Waters of Merom. It was a city of refuge, and the birth-place of Barak. (Judges iv: 6.) It was captured by Tiglath-Pileser. (2 Kings xv: 29.) It has been explored by

The modern village? Ruins found here? Ancient tower? Gezer, where situated? Battles with the Philistines here? Fortified by whom? Celebrated in the time of the Maccabees, for what? Where was Dabareh? Where was Kedesh? For what distinguished? Who was Barak?

American missionaries, who found here only an inconsiderable village.

Golan of Manasseh was a city of Bashan, east of the Sea of Galilee, which gave its name to the province of Gaulonitis. It was a city of refuge.

Ramoth or Ramoth-Gilead was on the borders of Gad. It was one of the cities of refuge (Josh. xx : 8), and one of the towns in which Solomon stationed an intendant (1 Kings iv : 13). It was evidently a strong place, the last of their conquests which the Assyrians surrendered.

Ahab was slain here by a bow drawn at a venture, whilst engaged in battle for the mastery of the place (1 Kings xxii. ; 2 Chron. xviii.); and Joram, his son, fourteen years after, was wounded in a similar effort (2 Kings viii : 28). Each sought a confederacy with the contemporary king of Judah; an alliance never formed between the kings of those rival nations on any other occasion, except in a single instance.

Here Jehu was anointed king over Israel by the prophet Elisha, and began his exterminating warfare against the house of Ahab. (2 Kings ix.)

The site of Ramoth-Gilead has been referred by conjecture to that of the village of Salt, a few miles south of the river Jabbok, and about the same distance east of Jordan. It is an isolated hill, surrounded on all sides by steep and barren mountains, from which it is separated by a narrow valley. This hill is crowned with a

The present condition of Kedesh? Where was Golan? To what province did it give a name? Ramoth-Gilead, where situated? Celebrated for what in the history of Solomon? Of Ahab? Of Joram? Alliances between the kings of Judah and Israel? Anointment of Jehu? Modern name of the supposed site of Ramoth-Gilead? Village of Salt?

castle for the defence of the plain ; and the houses rise one above the other along the steep declivity of the hill, as if pressing up to the castle for protection from the wandering Arabs, who rove for plunder over all this desolate and forsaken region.

It is only in such mountain retreats that the people are safe from the thievish propensities of the Arabs, or the extortions of Turkish officers.

CITIES OF REFUGE.

Moses had made provision for the establishment of six cities, as places of refuge, to which one who had accidentally caused the death of another might flee, as an asylum from the avenger of blood. It was a merciful provision to protect the innocent against the hasty and unjust consequences of the established rights of blood-revenge, and to encourage a mild forgiving spirit. The laws on this subject, as given in the references, sufficiently illustrate the nature of this peculiar right of revenge, and the merciful provision of these cities of refuge. (Exod. xxi : 13 ; Num. xxxv : 9-35 ; Deut. xix : 1-13 ; Josh. xx : 7-9.)

These cities were situated, three on the west side of Jordan, and three on the east ; at convenient distances from north to south, on a line running through the central portions of the eastern and western territory of the tribes. These in Canaan were Kedesh of Naphthali, Shechem, and Hebron. Beyond Jordan, Golan, Ra-

The castle ? Insecurity of the inhabitants ? To what exposed ?
Object of cities of refuge ? Right of revenge, what ? How many cities of refuge ? How situated ? What cities of refuge in Canaan ?
What beyond Jordan ?

moth-Gilead, and Bezer in Reuben, east of the Dead Sea, of which nothing more is known.

In order to give the fugitive all possible advantage, the rabbins relate that the Sanhedrim were required to make the roads that led to the cities of refuge convenient by enlarging them, and removing every obstruction that might hurt the foot of the fugitive, or injure his speed. No hillock was left, no river was allowed over which there was not a bridge; and at every turn there were posts erected with pannels, pointing in the right direction, and bearing the words, *Refuge, Refuge*, to guide the unhappy man in his flight.

DEATH OF JOSHUA.

After the distribution of the land, and the dismissal of the tribes beyond Jordan, Joshua appears to have retired to his own inheritance at Timnath-serah, in the mountains of Ephraim, and to have passed there the remainder of his days in quietness. After the lapse of some twenty years, and just before his death, he summoned two convocations of the people; one at Shiloh, where he delivered to them his parting charge (Josh. xxiii); and another at Shechem, where the blessing and the curse had formerly been announced to the tribes standing on Ebal and Gerizim.

On this occasion he caused the covenant, by which the Lord had become their sovereign (Deut. xxvii; Josh. viii: 30-35; Josh. xxiv: 28; Comp. Gen. xii: 6), to be solemnly acknowledged and renewed; and caused

What facilities to aid the flight of the fugitive?

Inheritance of Joshua? Manner of life in his old age? His assembly of the people at Shiloh? For what purpose? For what purpose at Shechem?

a record of it to be made in the Book of the Law. He also erected a pillar, as a standing memorial of it, under an oak near the place of this solemn transaction. It had been consecrated by the prayers of Abraham, and by sacred associations had become a sanctuary to them.

Soon after these solemn rites and charges to the people, this venerable Patriarch and Leader of Israel died, 1516 B. C., aged one hundred and ten years, and was buried on the border of his inheritance, in Timnath-serah.

EXTERMINATION OF THE CANAANITES.

In answer to the objections that have been frequently urged to the forcible occupation of Canaan, and the extermination of the inhabitants by the Israelites, it is sufficient to observe that they acted by direct authority of Jehovah, the King of nations.

These tribes had wearied the long-suffering of God by their sins. Their iniquity was now full; and the day of vengeance had fully come. Their extermination was necessary for the accomplishment of the Divine purpose in making the descendants of Abraham the depositories of His word, and preserving among them a pure religion.

They were to be wholly dispossessed of the land; but they were at liberty to emigrate to other lands, and many of them are said to have colonized on the northern coast of Africa. Many ages after these events there are said to have been found two pillars in a town in

Memorials of it at Shechem? Age of Joshua? Date of his death? His burial-place?

Extermination of Canaanites? How vindicated? Why necessary? Were they necessarily subject to death? Did any emigrate? What colonies did they establish? What memorials of this event?

Numidia, on which were inscribed, in Phœnician characters, these words: "We are of those who fled from the arms of Joshua, the robber, the son of Naue."

ISRAELITES AND CANAANITES AFTER THE DEATH OF JOSHUA.

After the death of Joshua the children of Israel ceased their exterminating warfare with the Canaanites, and contented themselves with making them vassals. They even proceeded to contract marriages with them, and thus spread a snare for their own feet, in which they were soon entangled. They sunk into idolatry, and into the shocking licentiousness and debaucheries with which the idolatry of Canaan was characterized.

Of these idolatries we have a remarkable instance, in the case of Micah and the Danites. (Judges xvii—xviii.) This story, though placed at the end of the book as a kind of supplement, belongs to a very early period in the history of the Judges. A party of this tribe from Zorah and Eshtaol, on the plains of Judah, west of Jerusalem, dissatisfied with their inheritance, go forth to establish a colony in the northern frontiers of the land. On their way through the mountains of Ephraim, they steal from Micah, at Kirjath-jearim, his idolatrous images, and establish his idolatry in Laish, the city of their conquest, to which they give the name of Dan.

This was situated a few miles north of the Waters of Merom, the modern El-Huleh, and near the fountains already described as one of the head waters of Jordan.

Treatment of the Canaanites after the death of Joshua? Consequences of intercourse with them? Story of Micah and the Danites? Historical order of it? Reasons for settling the colony? Journey of the colonists? Where was Kirjath-jearim? What theft did they commit here? Where did they settle?

The idolatry which was introduced prepared the place to become, several hundred years later, the chief seat of Jeroboam's worship of the golden calf. (1 Kings xii: 29.) It was overrun by the Syrians in their invasion (1 Kings xv: 20; 2 Chron. xvi: 4), and is celebrated as the northern limit of Palestine, in the common expression, "from Dan to Beer-sheba."

The mustering of the hosts of Israel to avenge the horrible atrocity at Gibeah, was at Mizpeh, about six or seven miles north-west from Jerusalem. Gibeah occupied a conical hill, three miles south-east of this city, and the same distance north of Jerusalem. These data are sufficient to direct us to the scene of that dreadful carnage by which the tribe of Benjamin was almost exterminated.

Rimmon, to which the remnant fled, is a high, chalky, naked peak, about fifteen miles north-by-east from Jerusalem, and about half this distance from Gebah, in the same direction.

CHAPTER VI.

JUDGES AND RUTH.

B. C. 1516—1117.

THE office of the Judges was very peculiar. They were not kings; for Jehovah was the invisible king of the Jews, whose decrees and instructions were given by

Idolatry at Laish? Dan under Jeroboam? Overthrow in the Syrian invasion?

Where was Mizpeh? For what remarkable? Situation of Gibeah? Slaughter of Benjamin? Appearance and position of the rock Rimmon? For what remarkable?

the Urim and Thummim. Neither were the Judges heads of the tribes, but persons who, by their virtues, exercised a presiding influence, more or less extensive, over the people. Their office, and the condition of the people under them, is clearly presented in the following extract from Dr. Jahn:—

“ That madness of debauchery which was exhibited in the city of Gibeah, and the protection which the tribe of Benjamin afforded the criminals in opposition to all the other tribes (Judges xix—xx), displays the true source of so obstinate an attachment to an idolatry that consecrated such vices, and which must have had many adherents among the Benjamites at the time of Phinehas, soon after the death of Joshua.

“ The other tribes, however, were as yet more piously disposed, and idolatry was not openly tolerated till that generation was extinct which, under Joshua, had sworn anew to the covenant with Jehovah. After that, the rulers were unable or unwilling any longer to prevent the public worship of pagan deities.

“ But the Hebrews, rendered effeminate by this voluptuous religion, and forsaken by their king Jehovah, were no longer able to contend with their foes, and were forced to bow their necks under a foreign yoke. In this humiliating and painful subjection to a conquering people, they called to mind their deliverance from Egypt, the ancient kindnesses of Jehovah, the promises and threatenings of the law; they forsook their idols,

Who was the Supreme Ruler of the Jews? What was the office of the Judges negatively? What tribe was first infected with idolatry? Evidence of this? At what time did Phinehas live? How long before the other tribes were infected with the same sin? Causes of their subjection to a foreign yoke? Effect of this discipline?

who could afford them no assistance, returned to the sacred tabernacle, and then found a deliverer who freed them from the yoke of servitude.

“The reformation generally was of no longer duration than the life of the deliverer. As soon as that generation was extinct, idolatry again crept in by the same way, and soon became predominant. Then followed subjection and oppression under the yoke of a neighbouring people, till a second reformation prepared them for a new deliverance.

“Between these extremes of prosperity and adversity, as the consequences of their fidelity or treachery to the king Jehovah, the Hebrew nation was continually fluctuating till the time of Samuel. Such were the arrangements of Providence, that as soon as idolatry gained the ascendancy, some one of the neighbouring people grew powerful, acquired the preponderance, and subjected the Hebrews.

“Jehovah always permitted their oppressions to become sufficiently severe to arouse them from their slumbers; to remind them of the sanctions of the law, and to turn them again to their God and King. Then a hero arose, who inspired the people with courage, defeated their foes, abolished idolatry, and re-established in their hearts the authority of Jehovah. (Judges ii—vi.)

“As the Hebrews in the course of time became continually more obstinate in their idolatry, so each subsequent oppression of the nation was always greater and more severe than the preceding. So difficult was

Was their reformation lasting? What consequences followed their idolatry? How long did this continue? Did God permit them to be entirely subjugated? How were they released from their several oppressions?

it, as mankind were then situated, to preserve on earth a knowledge of the true God, though so repeatedly and so expressly revealed, and in so high a degree made evident to the senses."

The conquests mentioned in the first chapter of Judges were antecedent to the death of Joshua. The situation of Bezek is unknown.

Zephath (Judges i: 17), already noticed, was one of the "uttermost cities of Judah towards the coast of Edom southwards," where the repentant Israelites were repulsed, with severe loss, in their rash attempt to go up and possess the land, after having been sentenced to die in the wilderness for their impatient unbelief.

The towns in Manasseh, Ephraim, Zebulun, Asher, and Naphthali, in which these tribes suffered the Cannanites still to dwell, have either been already mentioned, or are unknown.

The situation of Bochim, where the angel rebuked the people for their remissness (Judges ii), is wholly conjectural. It was probably near Shiloh.

Their first servitude, about thirty years after the death of Joshua, was of eight years' continuance, under a king of Mesopotamia, the native country of Abraham. Othniel, their deliverer, was from Debir (Judges iii: 1-11), in the south-western part of Judea.

Their next conquerors came from beyond Jordan and the country east of the Dead Sea. They seem to have contented themselves with the conquest of "the city of

Describe the conquest of Bezek? Of Zephath? Describe the rebuke at Bochim? First servitude, how long after the death of Joshua? Under what king? Continuance? Who was their deliverer? His residence? Whence came their next conquerors? How far did their conquest extend?

palm-trees" in the plains of Jericho, 1438 B. C. Their deliverer was Ehud, from Benjamin, a few miles west of Jericho, 1420 B. C. (Judges iii: 11-30.)

The Israelites next found a formidable foe in the person of Jabin, king of Hazor, on the northern frontiers of Palestine. Near two hundred years before, Joshua had subdued a powerful prince of this name; but in this space of time this family had again become powerful. Deborah, a prophetess, between Bethel and Ramah, instigates Barak of Kedesh in Naphthali, west of the Sea of Merom and in the immediate vicinity of Hazor itself, to collect an army from the neighbouring tribes of Naphthali and Zebulun. These muster at Mount Tabor, on the southern border of Zebulun and eastern side of the plain of Esdraelon, where Sisera gives him battle, and is defeated and slain, B. C. 1320. (Judges iv-v.)

The oppression of Midian, and deliverance by Gideon, of the tribe of Manassch, are briefly and clearly sketched by Jahn:—

"The Midianites, united with the Amalekites and other nomadic Arabians, during seven years poured into Palestine in great numbers, and with their numerous herds trampled down all the fields, gardens and vineyards without distinction, seized the cattle, plundered men and houses, and rioted in the country as the Bedouin Arabs are accustomed to do at the present day when not restrained by force.

"This chastisement, the duration of which is not

Who was their deliverer? Third captivity, under whom? How long after Joshua? Residence of Deborah? Her influence as Judge? Rendezvous of the army? From what tribes collected? Date and result of the battle? Oppression by the Midianites, how exercised? By whom were they joined?

mentioned, was evidently far more distressing than anything which had occurred before. The emigration of Elimelech, the father-in-law of Ruth, probably took place at this time. (Ruth i: 1, 2.)

“The great deliverer from this oppression was Gideon, of the tribe of Manasseh. The stratagem by which he obtained a decisive victory is well known. Two Midianite chiefs, Oreb and Zeeb, were taken prisoners and put to death. Two kings, Zebah and Zalmunna, fled; but they were pursued, overtaken, and likewise suffered death. Of the numerous army of the Midianites, one hundred and twenty thousand were left dead on the field of battle, and only fifteen thousand saved themselves by flight.

“Gideon magnanimously rejected the proffer of hereditary royalty, which the rulers, in the warmth of their gratitude, had made him. ‘Not I,’ replied he, in the true spirit of the theocracy, ‘not I, nor my son, but Jehovah shall reign over you.’

“The Shechemites, indeed, after his death, elevated one of his sons to the throne, and he, too, the most abandoned wretch of the whole family. They also built an idolatrous temple, but they suffered merited punishment from their own king, and their temple was destroyed by fire. (Judges vi—ix.)

“The Hebrews now remained unmolested by foreign enemies forty-three years, excluding the period of the Midianitish oppression.”

Emigration of Elimelech? Who delivered them from this oppression? To what tribe did he belong? By what stratagem was the victory obtained? Number of the slain and of the survivors? Magnanimity of Gideon? Promotion of his son by the Shechemites? Consequences of it? Character of his son? Continuance of the peace that followed?

These Midianites came up from the country south and east of the Dead Sea. The scene of their encampment was the famous valley of Jezreel, between the mountains of Gilboa and Little Hermon. In their flight they fled down this valley by Beth-shittah (Judges vi; vii; viii; ix), or Beth-shean, Abel-meholah, and Succoth, to the Jordan, beyond which their princes, Zebah and Zalmunna, were captured near Karkor.

The servitude under the Midianites, the administration of Gideon, and the reign of his unworthy son Abimelech, include the space of fifty years, from 1280 to 1230 B. C.

Of Shamir, the residence of Tola, 1230 B. C., we only know that it was in the territory of Issachar, in the mountains of Ephraim. (Judges x: 1, 2.)

Jair, 1207 B. C., lived in Gilead, over against the mountains of Ephraim, beyond Jordan. (Judges x: 3-5.)

Jephthah, 1167 B. C., also judged Israel in Gilead, beyond Jordan. He had been living for some years the life of a wild Arab chieftain, in the unknown country of Tob, beyond the confines of the tribes, whence he was recalled for the deliverance of his countrymen.

Mizpeh is supposed by some to be the place where Laban set up a heap of stones. (Gen. xxxi: 49.) By others it is supposed to be different; we only know that it was in Gilead. From thence Jephthah pursued the enemy south-east to Minnoth, near Heshbon.

Country of the Midianites? Site of the battle? Course of their retreat? What space is included from the conquest by the Midianites to the end of Abimelech's reign? History of Shamir? His residence? Date of his presidency? History of Jair? His residence and the date of his office? Story of Jephthah? Native country? Manner of life? Whence called? His victory, and the tragical death of his daughter? Historical associations of Mizpeh? Course of the pursuit of the enemy?

Ibzan, 1161 B. C., dwelt at Bethlehem. (Judges xii: 8.) Elon, 1158 B. C., in Ajalon, a few miles north-west of Jerusalem, in Zebulun. Eli is now high-priest.

Of the residence of Abdon, 1144 B. C., we only know that it was in Pirathon, in the land of Ephraim, in the mount of the Amalekites. (Judges xi: 15.)

Samson, 1136 B. C. This remarkable personage, equally distinguished for his great bodily strength, his moral infirmities, and his tragical end, was born at Zorah, in the tribe of Dan.

It is still recognised, situated upon a high hill, on the western line of the mountains of Judah, sixteen miles west of Jerusalem. It overlooks, on the south, a fine deep valley that comes out of the mountains, and commands a wide prospect of the great plain beyond, on the south and west. (Judges xiii.)

Timnath, the scene of the next chapter, lay in full view on the plain below, three or four miles south-west from Zorah. (Judges xiv.)

Askelon was on the coast of the Mediterranean, nearly midway between Gaza and Ashdod, and thirty-seven miles west-south-west from Jerusalem. It was the birth-place of Herod the Great, who adorned it with fountains, baths, and colonnades. It is particularly conspicuous in the history of the crusades, at which period its harbour was closed, and the place reduced to ruins.

Rev. Mr. Smith, who visited it in 1827, describes it

Time and native place of Ibzan? Of Elon? Of Abdon? Date and place of Samson's administration? Remarkable incidents in the life and character of Samson? Place of his birth? Distance and bearing from Jerusalem? Romantic situation of it? Situation of Timnath? Incidents there? Situation of Askelon? Historical incidents and associations?

as one of the most mournful scenes of utter desolation he had ever beheld. Thick, massive walls flanked with towers, built on the top of a ridge of rock that encircles the town, and terminates at each end in the sea, attest the strength and former grandeur of the place.

Etam, the stronghold to which Samson retired (Judges xv: 8), is supposed by some to have been in the vicinity of a town of the same name, a mile or two south of Bethlehem, which was ornamented by Solomon, and fortified by Rehoboam (1 Chron. iv: 3, 32; 2 Chron. xi: 6). Others suggest that it may have been the Frank Mountain, east of Bethlehem.

We next find Samson fearlessly lodging in Gaza, the principal city of the Philistines, and bearing away the gates of the city by an effort of more than mortal power; and then again, in the valley of Sorek, a victim to the blandishments of Delilah. (Judges xvi.)

This valley, according to Von Raumer, has its outlet at Askelon, where it discharges a small stream of water. Somewhere in the neighbourhood of this city, then, in just judgment for his folly, he is shorn of his strength and led captive and blind to Gaza, to grind in the prison-house of his enemies; where, bowing himself down in the greatness of his returning strength, when led out for the diversion of the people assembled at a great festival of their god Dagon, he tore away the solid foundations of their temple, and perished, with multitudes of his insulting foes, beneath its ruins.

Present appearance and condition of Askelon? Incidents at Etam? Conjectures respecting this place? Sampson at Gaza? Blandishments of Delilah? Valley of Sorek, where? His captivity, and tragical death?

BOOK OF RUTH.

This delightful pastoral belongs to the period of the Judges; perhaps to the times of Jephthah. The husband of Naomi, during a famine, removes from Bethlehem to the land of Moab, lying south-east of the Dead Sea. After a few years Naomi returns, in deep poverty and affliction, to her kindred at Bethlehem, having buried in that foreign country her husband and her two sons.

Ruth, the wife of one of the sons, returns with her aged mother-in-law, saying: "Whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." Soon after their return to Bethlehem, Ruth is married to Boaz, a rich relative of her deceased husband. By this marriage this Moabitish woman becomes the ancestor of David, and of David's greater Son, our Lord and Saviour.

CHAPTER VII.

SAMUEL AND SAUL.

B. C. 1137—1056.

ELI, an amiable and pious man, but weak and inefficient, was high-priest at Shiloh, during the administration of the last three Judges of Israel, Elon, Abdon,

To what period does the book of Ruth belong? Removal of Naomi's family? Circumstances of her return? Who of her family survived, and who deceased? Who was Ruth? Who was Boaz? Circumstances of their marriage? Relation to David, and to David's greater Son?

Who and what was Eli? During whose administration?

and Samson, from 1157 to 1117 B. C. Samson must have been born about the time of the commencement of Eli's ministry. The death of Eli, on hearing of that of his two sons, Hophni and Phinehas, and the capture of the Ark by the Philistines, occurred a short time previous to the death of Samson, 1117 B. C. (1 Sam. iv.)

The return of the Ark, after a captivity of seven months, coincided very nearly with the death of Samson. Samuel was born during Eli's ministry, and could not have been more than twenty years old at the death of Eli and Samson. He was a child of prayer and promise, devoted to the service of God from the beginning, and reared up to be a deliverer of his people; second only to Moses, in the importance of his services and the moral grandeur of his character as a ruler and judge, and as a prophet of the Lord.

RAMATHAIM-ZOPHIM, RAMAH.

Samuel was born at Ramathaim-zophim, in Mount Ephraim, which is also supposed to have been the place of his residence and of his burial. But the researches of travellers, and the inquiries of the learned, have entirely failed to give any satisfactory location to this favourite residence of the prophet.

Saul, in his circuit in search of the stray asses of his father, visited Samuel at Ramah, and in returning from thence to Gibeah, his native place, some few miles

Where was Samson born? Circumstances and date of Eli's death? Return of the Ark? Manner, date, and place of its return? Age of Samuel at the death of Eli and Samson? History of Samuel? Consecration to the service of the Lord? His character? His birth-place, supposed place of residence, and death? Circumstances of Saul's visit to Samuel? Course of Saul in returning?

north of Jerusalem, his course would lead him by Rachel's sepulchre at Bethlehem, five miles south of Jerusalem. This would seem to imply that the prophet dwelt somewhere yet further south of this city, among the mountains of Judah, instead of Mount Ephraim.

To reconcile these difficulties, Gesenius supposes the prophet's residence to have been near the Frank Mountain, at a short distance south-east of Bethlehem. Dr. Robinson identifies it with Soba, a few miles west of Jerusalem. Others locate it further south, towards Hebron; and others again contend that Rachel's sepulchre must have been, not at Bethlehem, but in Mount Ephraim; and that Ramah is still further north in the same mountain. Amid these conflicting opinions, we remain in total uncertainty respecting the site of Ramathaim-zophim of Samuel.

Ramah, however, is a name of frequent occurrence in the Scriptures; and it may be well to bring together, in comparison, the several places which bore this name.

Besides the Ramah of Samuel, of which we have spoken, there was a Ramah in Benjamin, six miles north of Jerusalem, and near Geba. Its ruins, Er-Ram, identified by Dr. Robinson, lie upon a high hill, a little east of the main road leading from Jerusalem to Samaria and Galilee, occupying a very conspicuous station, and commanding a wide prospect.

Ramah was fortified by Baasha, king of Israel, B. C. 933, and was soon destroyed by Ben-hadad of

Apparent situation of Ramah? Opinion of Gesenius respecting it? Of Dr. Robinson, and others? Conjecture respecting Rachel's tomb? Ramah in Benjamin, where situated? Modern name? Appearance of the ruins? Ramah, when and by whom fortified? When and by whom destroyed?

Syria, a confederate of Asa, king of Judah. (1 Kings xv: 17; 2 Chron. xvi: 1.) It is described by Isaiah as thrown into consternation at the approach of the Assyrians. (Isa. x: 29.) Here also was heard the voice of lamentation and weeping, Rachel weeping for her children and refusing to be comforted. (Jer. xxxi: 15; Matt. ii: 18.)

There was also a Ramah on the borders of Naphthali and Asher, south-east from Tyre. (Josh. xix: 29, 36.)

Mention is made of another Ramah in Gilead, east of Jordan. (2 Kings viii: 29.) The same as Ramoth-Gilead, which has been already described.

South Ramoth belonged to Simeon in the land of Judah. (1 Sam. xxx: 27.)

The birth of Samuel, his consecration as a Nazarite to the service of God, and his call to be a Prophet of the Lord, are detailed with clearness in the Scriptures. (1 Sam. i, ii, iii.)

APHEK.

The battle between the Philistines and the Israelites, when the Ark was taken, was fought in Aphek (1 Sam. iv: 1, seq.), near Ebenezer, the stone which Samuel afterwards erected near Mizpeh, in commemoration of a victory over the Philistines (1 Sam. vii: 12). This was apparently near the borders of Judah and Benjamin, not far from Jerusalem, and is to be distinguished

Prophetic description of it by Isaiah? Lamentation of Rachel at Ramah? Occasion of it? What is said of Ramah in Naphthali? Where situated? What is said of Ramah in Gilead? With what identical? Where was South Ramoth? What is said of it?

What battle at Aphek? Where was it? What and where was Ebenezer? What battle did it commemorate? Where was the second Aphek?

from Aphek in the valley of Jezreel, near Endor, where the Philistines had their camp before their victory over Saul. (1 Sam. xxix.)

There was a third Aphek, situated high upon the mountains east of the Sea of Galilee, on the road from Damascus to the Hauran, a part of ancient Bashan. Here Ben-hadad was captured by Ahab. (1 Kings xx: 26-30.)

There was a fourth Aphek, in Asher, eastward of Zidon. (Josh. xix: 30; Judges i: 31; Josh. xiii: 4.)

ASHDOD.

Ashdod, the city of the Philistines, to which the Ark was taken, was situated on the coast of the Mediterranean, eighteen miles north-by-east of Gaza, and nearly midway between that city and Joppa, and at equal distances between Askelon and Ekron. It is now a small village, on a grassy hill, overspread with ruins and surrounded with woods, but once a place of great importance.

It was captured by the king of Assyria in the days of Isaiah (Isa. xx: 1.), B. C. 718, and afterwards sustained a siege by Psammetichus, king of Egypt, of twenty-nine years, which is the longest siege on record. It was frequently the subject of prophetic denunciation (Jer. xxv: 20; Amos i: 8; iii: 9; Zeph. ii: 4; Zech. ix: 6), and was afterwards destroyed by the Maccabees, B. C. 163 (1 Mac. v: 68; x: 71-88; xi: 4). Philip was

Where was the third Aphek? Battle here? Where was the fourth Aphek? What is said of it?

Situation of Ashdod? Present condition and former importance? When and by whom captured? Length of the siege? Prophetic denunciations against it? When and by whom destroyed? On what occasion visited by Philip?

carried by the Spirit here, after baptizing the Ethiopian eunuch. (Acts viii: 40.) It subsisted many years afterwards as a miserable village.

GATH.

From Ashdod the Ark was removed to Gath, of which frequent mention is made in the history of the kings of Israel and Judah. Goliath of Gath has made us familiar with its name from early childhood. (1 Sam. xvii.) David, soon after the death of Goliath, fled himself to Gath, where he found protection from Saul for a year and four months. (1 Sam. xxvii: 3). "Tell it not in Gath," is his pathetic lamentation over Saul and Jonathan, from which place he would conceal their fall. (2 Sam. i: 20.)

It was afterwards conquered and fortified by him, and also by Rehoboam. (2 Sam. viii: 1; 1 Chron. xviii: 1; 2 Chron. xi: 8.) David, when he fled from Absalom, had six hundred faithful attendants from this city. (2 Sam. xv: 18.) Under Jehoash, Hazael king of Syria took Gath (2 Kings xii: 17), which again was recovered from Ben-hadad his successor (2 Kings xiii: 24). Uzziah broke down its walls, 760 B. C., after which it seems not to have recovered its former strength. Amos adverts to its fallen greatness. (Amos vi: 2.) But the conflict which it sustained for three hundred years with the kings of Judah, attests the strength of this city of the Philistines.

Modern travellers make no mention of Gath. It has no longer a name or a place among the habitations of men.

Removal of the Ark to Gath? Story of Goliath of Gath? Occasion of David's flight to Gath? Pathetic mention of Gath by David? By whom fortified? Attendants of David from it? Capture by Hazael? Recovery from Ben-hadad? How mentioned by Amos? Evidence of its great strength? What is known of its situation?

We next trace the Ark from Gath to Ekron, on the northern borders of Judah. We are indebted to Dr. Robinson for identifying this city. It is now a small Moslem village, built of unburnt bricks or mud, and situated on an eminence, near a ridge of hills that run out from the mountains into the great western plain on the northern frontiers of the ancient land of the Philistines.

“The ancient Ekron,” says Dr. Robinson, “was at first assigned to Judah, as upon its border, but was afterwards apparently given to Dan, though conquered by Judah.

“It afterwards became remarkable in connexion with the return of the Ark by the Philistines, which was sent back from Ekron upon a new cart, drawn by two milch-kine. These, being left to their own course, took the straight way to Beth-shemesh, the nearest point of entrance to the mountains of Judah. (1 Sam. v: 10; vi: 1-18.)

“In coming, therefore, from Ain Shems to Akir, we might almost be said to have followed the track of the cart on which the Ark was sent back.

“After David’s victory over Goliath, in Wady Es-Sumt, the Philistines were pursued to Ekron; and, at a later day, the prophets utter denunciations against it along with the other cities of the Philistines.” (1 Sam. xvii: 52; Jer. xxv: 20; Amos i: 8; Zeph. ii: 4; Zech. ix: 5, 7.)

Where was Ekron? By whom has it been identified? Present condition? To what tribes assigned? For what remarkable in the return of the Ark? How was the Ark sent? Mention of Ekron in connexion with David’s victory over Goliath? Prophetic denunciations against it?

From Ekron, the Ark was returned to Beth-shemesh. The situation of this place, and the fatal consequences of this return of the Ark, have been noticed in another connexion, page 193.

KIRJATH-JEARIM.

Kirjath-jearim now becomes the resting-place of the Ark. This town is nine miles north-west from Jerusalem, and about the same distance north-east of Beth-shemesh. The town is built on terraces, on the side of a hill; and had formerly a convent of the Minorites and a Latin church. This is now partly in ruins, but it is still one of the most substantial in Palestine. The place, however, is chiefly distinguished as having been the depository of the Ark for the space of seventy years, until it was removed to Jerusalem by David, 1049 B. C. (2 Sam. vi.) Forty-three years after which remove, it was deposited in its final resting-place, the holy of holies in Solomon's temple. Here, shrouded in the awful effulgence of the Shekinah, the glory of which filled the most holy place in token of the Divine presence, it continued four hundred and fifty years, until the temple was destroyed, 588 B. C.

MIZPEH.

The Ark was brought to Kirjath-jearim twenty years before the great day of Mizpeh, when Samuel began to

Distance and bearing of Kirjath-jearim from Jerusalem? From Beth-shemesh? How built? Ancient edifice? Continuance of the Ark here? When removed to Jerusalem? When was the Ark deposited in the temple? In what part of the temple deposited? How shrouded and overshadowed in that place? What was the Shekinah? How long did the Ark remain in the temple?

When did Samuel begin to judge Israel?

judge Israel. In a great convocation at this place, the whole nation testified their repentance: "They drew water and poured it out before the Lord, and fasted on that day, and said there: We have sinned against the Lord. And Samuel took a sucking lamb, and offered it as a burnt offering before the Lord, and cried unto the Lord for Israel."

In the midst of these solemnities the Philistines come up to overwhelm them, and meet with an overthrow as signal as that of the Egyptians; the Lord thundering on them with a great thunder, in fulfilment of Hannah's prophecy. (1 Sam. vii: 2, 10.)

Where then was Mizpeh, the scene of this reformation and deliverance? The name denotes a *watch-tower*. Corresponding to this, there is a high summit in the mountains of Benjamin, about six miles north and west of Jerusalem, which overlooks all the surrounding country to a great distance. On this sightly and commanding summit, known by the name of Neby-Samwil, is supposed to have been this ancient town, where the tribes were now assembled, and subsequently often convened; where Samuel judged the people in his yearly circuits to Bethel, Gilgal, and Mizpeh; 'where Saul was chosen king by lot; and where, under the Chaldeans, Gedaliah the governor resided and was assassinated. (Josh. xviii: 26; Judges xx: 1; xxi: 1; 1 Sam. vii: 5-16; x: 17 seq.; 2 Kings xxv: 22-25.)

Neby-Samwil is a miserable village, having "a few

What was the great day of Mizpeh? How did the people testify their repentance? Meaning of the name Mizpeh? What high summit north of Jerusalem? Name and distance from the city? Prospect from it? Historical associations? Judgment-place of Samuel? Election of Saul as king, how made? What is now the village?

houses now inhabited, and many traces of former dwellings. In some parts, the rock, which is soft, has been hewn away for several feet in height, so as to form the walls of houses; in one place it is thus cut down apparently for the foundation of a large building; two or three reservoirs are also in like manner hewn in the rock. These cuttings and levellings extend over a considerable space.”*

Mizpeh of Samuel is to be carefully distinguished from others of the same name. There was a Mizpeh in Judah (Josh. xv: 38;) another in Moab, probably the same as Kir-Moab (1 Sam. xxii: 3); another in Gilead, the same as Ramoth-Mizpeh (Judges xi: 29; Josh. xiii: 26); and yet a second in Gilead, north of the foregoing, where Jacob and Laban had their final interview. (Gen. xxxi: 49; Judges x: 17; Jer. xl: 6, 8.)

In his old age Samuel established his two sons as judges in Beer-sheba, in the south of Judah. In consequence of their mal-administration, the people formally rejected Jehovah as their King, and became importunate for a king, like all the nations. The consequence was that the Divine theocracy was terminated by the anointing of Saul as king over the Children of Israel, between 1070 and 1063 B. C., into which office he was afterward inaugurated at Gilgal.

The circuit of Saul in search of the stray asses of

Ancient ruins? Notices of Mizpeh in Judah? In Moab? In Gilead? In Northern Gilead? Signification of the term in the final interview of Laban and Jacob? Samuel's sons in Beer-sheba? Termination of the theocracy, when and why? Where and by whom was Saul anointed king? Where inducted into office?

* Robinson's Researches, vol. ii. 140.

his father, which brought him to Samuel, by whom he was anointed king, is involved in inextricable difficulties. Shalisha, Shalim, and Zuph (1 Sam. ix: 4, 5); Zelzah and the plain of Tabor (1 Sam. x: 2, 3), are alike unknown.

Within the period 1070 and 1063 B. C., occurred Saul's first military expedition, for the relief of the men of Jabesh-Gilead against the Ammonites. This town was situated about twenty miles below the Sea of Galilee, and a little east of Jordan. With incredible expedition Saul mustered an army of 330,000 at Bezek, apparently on the Jordan opposite Jabesh-Gilead; and, by the total defeat of the Ammonites, established himself in the confidence of the people as their king. (1 Sam. xi.)

While Saul was at Gilgal, the Philistines, those hereditary foes of his people, came up and pitched in Michmash, nine miles north of Jerusalem, with a formidable array of chariots and horsemen, and "people as the sand which is on the sea-shore for multitude." The people, in dismay, withdrew from Saul into concealment; and he, impatient for the coming of Samuel, committed a great trespass by presuming himself to offer sacrifice, for which offence he was assured that the sceptre should depart from his family.

With only six hundred trusty adherents he returned to Gibeah, which is here the same as Gebah, two or three miles south of Michmash, from which it is sepa-

What was his first military expedition? Number of his army? How assembled? Where probably was Bezek? Where Jabesh-Gilead? Result of the battle, and consequences of it? Saul's next expedition? Where was Michmash? Effect of the invasion of the Philistines upon Saul's forces? Saul's trespass at Gilgal? Consequences of it? Where was Gibeah or Gebah? How separated from Michmash?

rated by a deep valley, running eastward towards Jordan, with steep precipitous sides, which is "the passage of Michmash." While lingering at Michmash, the Philistines sent out companies of spoilers northwards, towards Ophrah; westward towards Beth-horon, and eastward towards the wilderness and the unknown valley of Zeboim. (1 Sam. xiii.)

In the deep valley between Gebah and Michmash, are two remarkable hills, one on each side of the valley, standing out from the precipitous walls, of a conical, or rather spherical form, according to Dr. Robinson, with steep rocky sides. Shubert describes them as of a sugar-loaf form. These must be Bozez and Seneh, the seat of Jonathan's bold adventure, which resulted in the flight of the Philistines towards Ajalon, west-by-south from Michmash, in the course of which retreat many thousands of them were slain. (1 Sam. xiv: 1-46.)

Saul, having regained the confidence of his people, and succeeded in collecting arms for his men, now wages war with his enemies on every side. Beyond Jordan, east and south of the Dead Sea, he extends his conquests over Ammon, Moab, and Edom.

Against his northern enemies, the kings of Zobah, in Mesopotamia, he also wages successful warfare, as far as the Euphrates. (1 Sam. xiv: 47, 48.)

Next he turns his arms against the Amalekites, in

Pass of Michmash, what? In what direction were spoilers sent by the Philistines? How were the Philistines discomfited? Jonathan's adventure? Describe Bozez and Seneh? The flight and slaughter of the Philistines? Jonathan's exposure to death, and deliverance by the people? Scarcity of arms, how occasioned? How supplied? Where were the Ammonites, Moabites, and Edomites? Where was Zobah? Extent of Saul's conquests in this direction? Where were the Amalekites?

the south of Palestine, those ancient, marauding, hereditary enemies of the Hebrews, who had been predestined to destruction. (Ex. xvii : 14 ; Deut. xxv : 18.) Instead of utterly exterminating these, he retains the best of the cattle for booty, and after erecting a vain monument of his victory at Carmel, brings back Agag, their king, as a prisoner to Gilgal, with the best of the sheep and of the oxen for sacrifice. For this neglect of the Divine command, the prophetic decree for the exclusion of his descendants was again and irrevocably pronounced by Samuel. (1 Sam. xv.)

DAVID ANOINTED AT BETHLEHEM.

After this prophetic denunciation against Saul, Samuel, by Divine direction, proceeded to Bethlehem, to the house of Jesse, to anoint David, now a youth of eighteen or twenty years of age, king over Israel, B. C. 1066—1059. This circumstance offers a suitable occasion for bringing into notice this town, so distinguished, not merely as the residence of David, but as the birth-place of David's Royal Son, the King of Glory, the Lord our Saviour and Redeemer.

Bethlehem is six miles from Jerusalem, a little west of south. It was called Bethlehem-Judah, to distinguish it from another Bethlehem in Zebulun. (Josh. xix : 15 ; Judges xii : 10.) It is also called Ephratah, the fruitful, and its inhabitants Ephrathites. (Gen. xlviii :

What their character ? Their predestined doom, how executed by Saul ? What were the offences of Saul in this expedition ? Consequences of them ? Rebuke by Samuel, and its effects ?

Age of David when anointed king ? Date of the transaction ? Where is Bethlehem ? Why called Bethlehem of Judah ? Meaning of Ephratah ?

7; Micah v: 2.) It was the scene of the book of Ruth, the birth-place of David, and of his celebrated nephews Joab, Abishai, and Asahel, and was fortified by Rehoboam (2 Chron. xi: 6); but is for ever memorable as having given birth to the Saviour of the world.

Bethlehem has been visited by innumerable travellers, and been often described. We have selected the following description from the Travels of Dr. Olin:—

“The first appearance of Bethlehem is very striking, in whatever direction it is approached. It is built upon a ridge of considerable elevation, which has a rapid descent to the north and east. The width of the town is very inconsiderable, in some places hardly exceeding that of a single street. From the gate at the western extremity to the convent which occupies the eastern, the distance may be half a mile. The first part of the way the street descends rapidly; further on, and especially near the convent, it becomes tolerably level.

“The houses are solidly, though roughly built of the limestone of which this whole region is composed; but a large part of them are in a very dilapidated state, and uninhabited. A number are without a roof; of others, the walls are in a ruinous condition. The streets are narrow, and, though paved, are almost impassable for a horse.

“The inhabitants are all Christians, the Mohammedans having been expelled and their houses broken down by Ibrahim Pacha, during the insurrection of 1834. I could not ascertain what is the probable population,

For what is Bethlehem distinguished in the book of Ruth? Birth-place of whom? First appearance of Bethlehem? Its site? Width of it? Its length? Describe the streets? Population and character of the inhabitants?

though, from the extent of the town and the number of houses, it might contain from two to three thousand people; yet I have seen them estimated at not more than three or four hundred. This is certainly much below the real number.

“The environs of Bethlehem are beautiful, but they cannot be said to be well cultivated. There is, indeed, no good tillage in this country, though the best is perhaps about this ancient town. The soil is fertile, but it is encumbered with rocks, and the hills and valleys are covered to a considerable distance with figs, olives, pomegranates, and vineyards.

“The deep valley on the northern side of the town, which is overlooked by the road leading to Jerusalem, presents a scene of beauty and luxuriance unrivalled, so far as I have yet seen, in Palestine. The hill-sides by which it is bounded are terraced with great labour and care, and covered with fine fruit-trees. This delicious spot may perhaps be taken as a specimen of the general appearance of the hill country in the prosperous days of the Jewish state, and of what it might once more become under the fostering care of a good government, and of an industrious, civilized population.

“The Convent of the Nativity, which covers the spot where it is believed our blessed Lord was born, is situated at the eastern end of the town, and is by far the most conspicuous object which it contains. It is a very extensive stone edifice, irregular in its plan, from having been constructed a piece at a time, and at various dis-

Describe the environs? Tillage? Soil? The valley north? The hill-sides? Situation and plan of the convent? How accounted for? By whom built? Appearance?

tant eras. The church, and, probably, some other parts of this immense pile, were built by the Empress Helena.

“After passing through the low door and a sort of ante-chamber, we enter the ancient church built by Helena. This is a magnificent structure, though now in a neglected and semi-ruinous state. It is thirty-four paces long and thirty broad, ornamented with forty-eight monolith columns of the Corinthian order, arranged in four rows of twelve columns each. The columns are about two and a half feet in diameter by more than twenty feet in height.

“This church was once richly adorned with paintings and mosaic, of which only a few mutilated figures remain. The pavement is out of repair. The roof is of wood, and the naked, rough frame-work which supports it has a bad effect, and is quite unworthy of the fine structure which it surmounts. This roof I take to be a restoration rendered necessary by some casualty, and made in days of adversity.

“The church seems at present to be merely an outer court, a sort of thoroughfare, through which entrance is gained into the smaller churches and the apartments of the convent. A wall has been erected across it, nearer the eastern end, which cuts off a considerable area that has been converted into two small churches or chapels, where the Greeks and Armenians perform their respective rites. The Latins have a separate church in the convent, situated a little further north.”

The manger of the nativity tradition assigns to a grotto under the Greek chapel. It appears to have been

Church of Helena? Dimensions? Colonnade? Paintings? Mosaic? The roof? Relation of this to other smaller churches? To whom does it belong?

a natural cavern, about twelve paces in length by four in breadth. What confidence is due to these traditions is questionable, but they are of long continuance, and have been generally believed.

DAVID AND GOLIATH.

Our attention is next directed to the scene of the combat between David and Goliath. This was in the valley of Elah, now Wady Es-Sumt, about fifteen miles southwest from Jerusalem on the road to Ascalon, in the borders of the mountains of Judah and the great western plain.

It was visited by Dr. Robinson, who describes it as a fine fertile valley, with moderate hills on each side. "We now pursued our way down this valley, rejoicing in having thus been able to discover and visit the spot where the youthful warrior and poet, in firm reliance on the God of Israel, made his first glorious essay as the champion of his people."* (1 Sam. xvii.)

This valley took its name from the terebinth-tree, of which Dr. Robinson saw a noble specimen in this vicinity, which he thus describes:—

"Here, in the broad valley, at the intersection of the roads, stands an immense Butm-tree (*Pistacia Terebinthus*), the largest we saw anywhere in Palestine, spreading its boughs far and wide like a noble oak. This species is without doubt the terebinth of the Old Testament; and under the shade of such a tree, Abraham might well have pitched his tent at Mamre.

"The Butm is not an evergreen, as is often repre-

Combat of David and Goliath, where? Description of the valley? Distance and direction from Jerusalem? Describe the terebinth-tree growing there? What mention is made of it in Scripture?

* Researches, vol. ii. 350.

sented; but its small feathered lancet-shaped leaves fall in the autumn, and are renewed in the spring. The flowers are small and followed by small oval berries, hanging in clusters from two to five inches long, resembling much the clusters of the vine when the grapes are just set.

“From incisions in the trunk there is said to flow a sort of transparent balsam, constituting a very pure and fine species of turpentine, with an agreeable odour like citron or jessamine, and a mild taste, and hardening gradually into a transparent gum.”*

The advancement of David to be armour-bearer to Saul, and then a minstrel to soothe him with music in his fits of morbid melancholy and jealousy; the repeated expeditions of David against the Philistines; his marriage with the king's daughter, and the affection of Jonathan for him; his visit to Samuel at Naioth, supposed to be Samuel's residence in Ramah; and his departure from the court of Saul—all these eventful incidents in the life of David occupied apparently the space of only a few months. (1 Sam. xviii-xx.)

THE CITY OF NOB.

Nob, the city of the priests who were slain by the treachery of Doeg, the Edomite, must have been in the immediate neighbourhood of Jerusalem, on the Mount of Olives, or a continuation of this ridge, a little north

Relate the circumstances of David's appointment as armour-bearer to Saul; as minstrel. His several expeditions against the Philistines? His marriage, and friendship with Jonathan? His visit to Samuel, and departure from the court of Saul?

Where was Nob? Describe David's visit to it. His eating of the shew-bread? The exterminating cruelty of Saul, and treachery of Doeg, the Edomite?

* Researches, vol. iii. 15.

of this summit and north-east of the city ; but no trace of it has yet been discovered. (1 Sam. xxi ; xxii : 9-20.)

Gath, to which David fled, has been described, p. 215. Though hospitably entertained by Achish, he escaped the resentment of the lords of the Philistines by feigning madness, and hastily withdrew to the cave of Adullam, where he was visited by his kindred.

CAVE OF ADULLAM.

About six miles south-west from Bethlehem there is an immense natural cavern, the mouth of which can only be approached on foot, along the side of steep cliffs ; this, with some probability, is assumed to be the cave in question. According to the description of Irby and Mangles, it runs in by a long, winding, narrow passage, with small chambers or cavities on either side.

“ We soon came to a large chamber with natural arches of a great height ; from this last there were numerous passages, leading in all directions, occasionally joined by others at right angles, and forming a perfect labyrinth, which our guides assured us had never been thoroughly explored ; the people being afraid of losing themselves.

“ The passages were generally four feet high, by three feet wide ; and were all on a level with each other. There were a few petrifications where we were ; nevertheless the grotto was perfectly clear, and the air pure and good.”

David next retires with his relatives and friends, and

David's flight to Gath ? His reception ? Reasons for his feigned madness ?

Where, according to tradition, was the Cave of Adullam ? Approach to it ? The entrance to it, and general appearance ?

four hundred Hebrew malcontents, to Moab, beyond Jordan ; but, at the suggestion of the prophet Gad, soon returns again to his own country, to the forest of Hareth, supposed to have been in the south of Judah, but the precise situation is unknown. (1 Sam. xxii : 5.)

KEILAH.

From thence he proceeds to the relief of the inhabitants of Keilah against the Philistines.

This town was about twenty miles south-west from Jerusalem, on the southern plains of Judah. (1 Sam. xxiii : 1-13.) It was, according to an ancient tradition, the burial-place of the prophet Habakkuk.

WILDERNESS OF ZIPH.

To escape from the persecution of Saul, David retires from this ungrateful city to the Wilderness of Ziph. This has been recognised by Dr. Robinson about four miles and a half south-by-east from Hebron. Ruins, consisting of broken walls and foundations, chiefly of unhewn stones, indicate, perhaps, the position of the strongholds among which David sought protection from Saul, and where he had an affectionate interview with Jonathan. (1 Sam. xxiii : 13-18.)

MAON.

Compelled by the treachery of the Ziphites to withdraw, he retired to the mountains of Maon, a few miles

What attendants accompanied David to Moab? Where was Moab? Why did he return? Probable situation of Hareth?

Describe the position of Keilah. Its dungeon? Its deliverance by David? What prophet was buried here?

Where was Ziph? Ruins discovered here? Affectionate interview with Jonathan?

Where was Maon? Reason of David's flight here?

further south. (1 Sam. xxiii: 19-29.) This place is identified by a few foundations of hewn stone, the ruins of a small tower or castle, and several cisterns on a high conical hill, which commands a wide prospect of the surrounding country.

EN-GEDI.

From this place he proceeded north to the Wilderness of En-gedi, on the western shore of the Dead Sea, and near the centre of the coast from north to south.

Here again we are indebted to Dr. Robinson for a description of this wilderness. The country is everywhere of limestone formation, with a large mixture of chalk and flint. The surface is broken into conical hills and ridges, from two hundred to four hundred feet in height, and gradually sloping towards the Dead Sea. Some stunted shrubs are found in the highest part of the wilderness; further down, occasionally a little grass is seen, and then to a great extent the aspect is only that of utter sterility and desolation.

“In the course of the day we had already started a gazelle; and had seen also a jackal, which at a distance might be mistaken for a fox; though his colour is more yellow, and his movements less wily. As we now came in view of the ravine of the Ghor, a *beden* (mountain-goat) started up and bounded along the face of the rocks on the opposite side.

“Indeed, we were now in the ‘Wilderness of En-gedi,’ where David and his men lived among ‘the rocks

Situation of En-gedi? Geological formation of the country? Unevenness and sterility? Animals seen by Dr. Robinson? Natural caverns? Magnanimity of David in sparing Saul? Effect on Saul?

of the wild-goats;’ and where the former cut off the skirts of Saul’s robe in a cave. (1 Sam. xxiv: 1-4.) The whole scene is drawn to the life. On all sides the country is full of caverns, which might then serve as lurking-places for David and his men, as they do for outlaws at the present day.”*

NABAL, OF CARMEL.

The adventure of David with Nabal, the rich churl of Carmel, next invites our attention. (1 Sam. xxv.) Carmel was situated midway between Ziph and Maon. A castle, a church, a reservoir, and many foundations and broken walls, attest the ancient strength of this place. Its site was a semicircular amphitheatre, around the head of a valley which falls away to the eastward of the town.

“We were here in the midst of scenes memorable of old for the adventures of David, during his wanderings in order to escape from the jealousy of Saul; and we did not fail to peruse here, and with the deepest interest, the chapters of Scripture which record the history of those wanderings and adventures. (1 Sam. xxiii: 13, seq.; xxiv, xxv, xxvi.) Ziph and Maon gave their names to the desert on the east, as did also En-gedi; and twice did the inhabitants of Ziph attempt to betray the youthful outlaw to the vengeance of his persecutor (1 Sam. xxiii: 19; xxvi: 1.)

“At that time David and his men appear to have been very much in the condition of similar outlaws at the present day; for ‘every one that was in distress, and

Where was Carmel? Relate the story of Nabal. Ruins yet remaining there? Condition of David as an outlaw? By whom was he joined?

* Researches, vol. ii. 203.

every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them; and there were with him about four hundred men.' (1 Sam. xxii: 2.) They lurked in these deserts, associating with the herdsmen and shepherds of Nabal and others, and doing them good offices, probably in return for information and supplies obtained through them. (1 Sam. xxv: 7, 14-16.)

"Hence, when Nabal held his annual sheep-shearing in Carmel, David felt himself entitled to share in the festival; and sent a messenger recounting his own services, and asking for a present: 'Wherefore let the young men find favour in thine eyes; for we come in a good day: give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David.' (1 Sam. xxv: 8, 9.)

"In all these particulars we were deeply struck with the truth and strength of the biblical descriptions of manners and customs, almost identically the same as they exist at the present day. On such a festive occasion, near a town or village, even in our own time, an Arab Sheikh of the neighbouring desert would hardly fail to put in a word, either in person or by message; and his message, both in form and substance, would be only the transcript of that of David."*

Hachilah, before Jeshimon, where David a second time spared the life of Saul, was in this neighbourhood, in or near the wilderness of Ziph; but its precise location has not been ascertained. (1 Sam. xxvi.)

Reasons for David's application to Nabal? Accordance with modern usage of the Arabs? Circumstance of David's sparing the life of Saul a second time? Scene of this transaction?

* Robinson's Researches, vol. ii. 200-1.

ZIKLAG.

Disheartened by this continual conflict with Saul, David once more threw himself upon the protection of Achish, king of Gath, by whom he was kindly received, and quartered, with his men, upon Ziklag, a neighbouring town, which, in the division of the land, was first allotted to Judah, then to Simeon, but had always remained in the possession of the Philistines. Here David continued a year and four months; during which time he made several successful expeditions against the marauding tribes of the desert on the south of Judah. (1 Sam. xxvii.)

DEATH OF SAUL.

The Philistines again engage in war with the Israelites, and muster their hosts at Shunem, in that great battle-field of nations, the eastern part of the plain of Esdraelon, in the north of Palestine. Saul's forces were in Gilboa, a little south of Shunem.

Perplexed, disquieted, and forsaken of God, he passes secretly around Shunem and Mount Hermon on the north, to consult, in disguise, a woman that had a familiar spirit, living at Endor, in the valley at the northern base of this mountain. (1 Sam. xxviii.)

David accompanied Achish in this military expedition, but was mercifully prevented, by the distrust of the lords of the Philistines, from engaging in battle

Where was Ziklag? To whom allotted? By whom possessed? Story of David's residence here? His expeditions from this place?

Invasion of the Philistines? Location of Shunem? Saul's encampment? His visit to the witch of Endor? Where was Endor? What part did David take in this expedition? Cause of his dismission and return?

against his own people ; and returned with his men to Ziklag. (1 Sam. xxix.)

In his absence a party of Amalekites has come up from the desert through the south of Judah, to Ziklag, which they have burnt and retired again, into the solitude of the desert, with great booty gathered from this pillaging excursion.

David, encouraged by the Lord, immediately goes in pursuit of these robbers ; succeeds in recovering his wives ; and gathers much spoil, which he distributes in presents to the cities bordering on the desert in the neighbourhood of Maon, Carmel, and Hebron, which he and his men were wont to frequent.

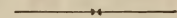
Bethel and South Ramoth were also remembered by him in this distribution. With the former of these cities we have already become familiar. The latter is unknown. (1 Sam. xxx.)

In the mean time the army of Saul had been totally defeated by the Philistines, in the valley of Jezreel, between Hermon and Gilboa. In this battle he and his sons were slain (1 Sam. xxxi) ; which gave rise to David's pathetic lamentation over Saul and Jonathan. (2 Sam. i : 17-27.)

The Philistines sent the head of Saul, and his armour, in triumph round about their cities, to be exhibited before their idols ; but the bodies of him and his sons they hung up in Bethshan, at the eastern extremity of Jezreel near Jordan ; from whence they were taken by

Expedition against the Amalekites ? Whence did they come ? What booty did they take ? Result of David's expedition ? Presents distributed to what cities, and in what section of country ? Bethel ? South Ramoth ? Defeat of Saul, where ? His death, and Jonathan's ? Lament of David for them ? Disposal of the head of Saul and his armour ? Indignity to his body ?

the men of Jabesh-Gilead, beyond Jordan, and decently interred. Thus ended the short and unhappy reign of Saul, the first king of the Hebrews, 1056 B. C. According to our chronologist, he reigned about seven years.



CHAPTER VIII.

DAVID AND SOLOMON.

1056—978 B. C.

DAVID now establishes himself at Hebron; and Abner, at Mahanaim beyond Jordan, proclaims Ish-bosheth, Saul's son, king over Israel. Thus begins a civil war between these rival claimants of the throne. (2 Sam. ii.)

Abner soon transfers his forces to Gibeon, near Gibeah, the seat of Saul's kingdom, where they are met by Joab at the head of David's men. Here the challenge of Abner to Joab brings defeat upon him and his party. (2 Sam. ii.) Giah, near the wilderness of Gibeon, must have been near this city itself (2 Sam. ii: 24), but nothing is known of it. The same is true of the district or pass of Bithron, through which Abner retreats to Mahanaim. (2 Sam. ii: 29.)

Laish, from whence David, by the agency of Abner,

Buried by whom? Continuance of Saul's reign? Date of his death?

Period of the reigns of David and Solomon? Civil war between whom? David's station? Station of Ish-bosheth? Character and influence of Abner relative to Saul? Removal of Abner's camp? Challenge of Joab? Defeat and retreat of Abner? What is said of Giah? Of Bithron? What is known of these places? Recovery of David's wife?

recovered his wife, Michal, the daughter of Saul, has already fallen under our notice as Dan, in the north of Palestine. Page 200.

Bahurim, to which her husband followed her, weeping, is near Jerusalem just east of the Mount of Olives, where also Shimei cursed David in his flight from Absalom. (2 Sam. iii: 16; xvi: 5.)

Beeroth, the native place of Baanah and Rechab, the assassins of Ish-bosheth (2 Sam. iv: 2), was seven miles north of Jerusalem.

After a reign of seven and a half years at Hebron, David takes Jerusalem, 1049 B. C., from the Jebusites, and makes it the seat of his kingdom.

VALLEY OF REPHAIM.

Soon after this the Philistines are thrice defeated in the valley of Rephaim. (2 Sam. v: 17-25.) This is a broad plain lying just without the walls of the city, towards the south-west, which at a little distance contracts into a narrow valley, or defile, running off through the mountains to the land of the Philistines.

In the second instance he compassed them in the rear, so that they retired before David to Gebah, a few miles north of Jerusalem. From thence they were pursued by David across the country westward to Gazer, near the northern limits of their own country.

Laish or Dan, where? Where was Bahurim? What is said of it in connexion with this event? In the history of David and Shimei? Assassins of Ish-bosheth, who? From what place? Continuance of David's reign at Hebron? Over what tribe? Capture of Jerusalem, from whom? At what period?

Valley of Rephaim? Battles fought here? Retreat of the Philistines to Gebah, where? Thence to Gazer, where?

REMOVAL OF THE ARK.

The Ark is now removed, with great formality and peculiar festivities, from Kirjath-jearim to its final abode in the city of David, after having remained in that city sixty-eight years. (2 Sam. vi.)

CONQUESTS OF DAVID.

The conquests of David are now swept with great rapidity over the neighbouring kingdoms, north and east of Palestine. The Syrians of Damascus; Zobah, the country extending from the region of Damascus to the river Euphrates; Ammon and Moab, east of Jordan and the Dead Sea; and Edom, still further south, in quick succession yield to his conquering arms, and become garrisoned provinces of his extended kingdom.

VALLEY OF SALT.

David, in this military expedition to Northern Syria, greatly enriched himself with various treasures, which he dedicated to the Lord, and "gat him a name when he returned from smiting of the Syrians in the *valley of salt*, being eighteen thousand men." (2 Sam. viii: 13.) We are indebted to Mr. Thompson for a lively and graphic description of this remarkable locality, which hitherto has been but little known, and seldom visited by European travellers.

It is some distance above Hamath, and twenty-four

Removal of the Ark, from whence to what place? How long had it been at Kirjath-jearim?

Where was Damascus? Where and what was Zobah? Where was Ammon? Moab? Edom?

What was the object of David's expedition? What acquisitions did he make? Use of them? What victory did he gain?

miles south-east of Aleppo. The incrustations which are gathered here are carried to a neighbouring village, where they are sorted, dried, winnowed, and sold to all parts of the country.

“This vale of salt is the most extraordinary place that I have yet visited. There was the shore, a short distance in advance of us, as distinctly marked as that of the ocean; but what was my surprise not to find one drop of water—nothing but a boundless extension of incrustated salt!

“A vast expanse of glassy salt, glowing in the burning sun of August—an oppressive, saddening, *dismal* brightness. I have rarely felt such a sadness at heart as when steeped, *drenched* in this flood of glory. The very atmosphere trembled, and *simmered*, and quivered, as if it were molten silver. The excess of brightness was terrible, and the total silence and utter absence of any manifestation of life, were oppressive. It is a vale of utter death, polished and burnished into intolerable and horrid splendour. It is four days’ ride in circumference.

“In winter this whole region is actually a lake, with its margin as accurately defined as any other, but by August the water has all evaporated, and a crust of white, coarse-grained salt, has been deposited over the entire surface. I nowhere saw this crust thicker than half an inch. The quantity, however, depends upon the amount of rain during winter, and it is said, sometimes, and in certain places, to be several inches thick.”

Where is this vale? Describe it? The shore? The surface? Dazzling brilliancy? Extent of the lake? Appearance in winter? Thickness of the crust in summer? Preparation of the salt for market? Supply of country?

On the south-eastern margin of this vale, our traveller was informed that very extensive ruins are found, which bear the name of Zobah or Zebah. This place he supposes marks the site of Hadadezer's capital, which David took and destroyed. From this region to the Euphrates it is "without inhabitant."

Lo-debar, from whence David called to his court Mephibosheth, the only surviving son of Jonathan, was in Gilead, beyond Jordan, not far from Mahanaim. (2 Sam. ix; xvii: 27.)

NORTHERN CONFEDERACY.

The insult of the children of Ammon next engages David in war with them, who unite the Syrians on the northern frontiers of Palestine in a formidable confederacy against him. These petty states of Syrians were in the neighbourhood of Damascus, Maachah on the north, and Zobah.

Beth-rehob, south-west from Damascus, near Mount Hermon. The position of Ish-tob cannot be defined.

These, in connexion with Ammon, must have formed a vast army at Medeba, seven miles south of Heshbon, and about twice that distance east of the northern part of the Dead Sea. (2 Sam. x; 1 Chron. xix.) Medeba still retains its ancient name. It lies now in utter ruins spread over a round hill, one mile and a half in circuit.

Ruins of Zobah? The country east? Lo-debar, where situated? In what connexion noticed? Story of Mephibosheth.

Insult to David's men, by whom and what? Northern confederacy? Where was Maachah? Zobah? Beth-rehob? Ish-tob? Rendezvous of the allied army, where? Present name and condition of Medeba?

EXPEDITION AGAINST THE SYRIANS.

The Syrians, the determined foes of the Jews, again rally, against whom David himself goes forth to battle at Helam, which, as the narrative indicates, must have been near the Euphrates. (2 Sam. x: 15-19.)

DEATH OF URIAH.

The tragical death of Uriah, in consequence of David's sin with Bathsheba, occurred at Rabbah in Ammon, some twenty miles east-north-east from Jericho beyond Jordan. (2 Sam. xi, xii; 1 Chron. xx: 1-4.)

DEATH OF AMNON.

Absalom, after assassinating his brother Amnon, took refuge with his grandfather Talmai, king of Geshur. (2 Sam. iii: 3; xiii.) Where then was Geshur? It was on the river Jordan, between Mount Hermon and the Sea of Tiberias, on the northern boundary of the territory beyond Jordan. In this vicinity, on the road to Damascus, there is a very ancient stone bridge, which may perhaps mark the situation of Geshur.

TEKOAH.

From Geshur, Absalom, after an absence of three years, was recalled at the intercession of the "wise woman" of Tekoah. (2 Sam. xiv.) This town was situated twelve miles south from Jerusalem, on an

Describe David's expedition against the Syrians. Where was Helam?

Story of Uriah? Scene of his death, where? Manner of it?

Assassination of Amnon? Flight of Absalom? Where was Geshur?

Recalled by what means? Where was Tekoah?

eminence commanding an extensive prospect, and overlooking at various points the Dead Sea and the mountains of Moab beyond.

Tekoah was fortified by Rehoboam, and distinguished as the birth-place of the prophet Amos. It also gave a name to the desert region lying east of it towards the Dead Sea. The ruins of the place cover an extent of several acres, and consist of the foundations of houses, the remains of an ancient tower or castle, and a Greek church.

REBELLION OF ABSALOM.

On his return, Absalom began his treasonable designs against the king his father. After four years, which is assumed as the true reading of 2 Sam. xv: 7, Absalom openly begins his rebellion at Hebron, and soon advances to Jerusalem. David, in the mean time, passes out at the eastern gate of the city; and crossing the brook Kidron, in the valley below, ascends the Mount of Olives, barefoot, and having his head covered, and weeping, as he goes on in his flight towards Jordan.

Just beyond this mount, at Bahurim, he meekly receives the revilings of Shimei; and, pursuing his journey, crosses the Jordan, apparently at some distance beyond Jericho, and makes a stand against his rebellious son at Mahanaim, in Gilead, where Ish-bosheth formerly held his court. (2 Sam. xv, xvi, xvii.)

Commanding situation of it. What prophet was born here? Wilderness of Tekoah, where? Ruins of Tekoah?

Describe the treasonable practices of Absalom. When and where begins his open rebellion? Advance to Jerusalem? Describe the distress of David. His retreat over Kidron and up the Mount of Olives? The reviling of Shimei? Continuation of his flight? Final stand, where?

The Wood of Ephraim, where the battle between the forces of Absalom and David was fought, is supposed to have been east of Jordan, near Mahanaim. (2 Sam. xviii.) The Jewish rabbins allege that it received this name from the circumstance that the Ephraimites, whose territory extended down to the opposite banks of the Jordan, were accustomed to send their herds and flocks over the river for pasturage.

Others are of opinion that the contending parties passed over into the territory of Ephraim before they engaged in battle. David, however, is beyond Jordan again after the battle; and, on his triumphant return to Jerusalem, is met by the men of Judah at Gilgal, to conduct him over Jordan. (2 Sam. xix: 15.) This seems to indicate that, in his exile, he has remained at Mahanaim, and that the battle was fought near that place.

ABEL, BETH-MAACHAH.

Abel of Beth-maachah, where Sheba posted himself in his revolt from David, was in the north of Palestine, a short distance north-west of the Waters of Merom, in the territory of Naphthali. (2 Sam. xx.) It appears to have been a walled city of importance. Eighty years afterwards, it was taken and sacked by Ben-hadad, king of Syria (1 Kings xv: 20; 2 Chron. xvi: 4.); and two hundred years subsequently by Tiglath-Pileser, who sent away the inhabitants captive to Assyria. (2 Kings xv: 29.)

Wood of Ephraim, what? For what remarkable? Tradition respecting it? Death of Absalom? By whom slain? Grief of David? Return of David? Passage of the Jordan, where? Meeting with loyal subjects from Jerusalem?

Who was Sheba? Describe his revolt. Where was Abel-Beth-maachah? Capture by Ben-hadad? By Tiglath-Pileser?

Of Zelah, the burial-place of Saul and Jonathan (2 Sam. xxi : 14), nothing more is known than is mentioned in the Scriptures, that it was in Benjamin.

The situation of Gob, the scene of two battles (2 Sam. xxi : 18, 19) with the Philistines, is entirely lost. In the parallel passage in Chronicles it is called Gezer. (1 Chron. xx : 4.) Wieland suggests that it may have been Gath.

EN-ROGEL.

Below the city, in the valley of Jehoshaphat, and just beyond the junction of the valley of Hinnom with that of Jehoshaphat, is a large quadrangular well, one hundred and twenty-five feet deep; which usually contains a good supply of sweet water; and, in the rainy season, discharges a considerable stream.

This well, called the Well of Job, and the Well of Nehemiah, is understood to be En-rogel of the Scriptures. It appears to be very ancient, and in situation corresponds well with the various notices of it. It is in the midst of an olive-grove, and retains many traces of former gardens. Adonijah here began his ambitious efforts for the kingdom, "without the city, at the fountain which is in the king's garden." (Josh. xv : 7, 8; xviii : 16, 17; Josephus, *Antiq.* vi : 14, 4; 1 Kings i : 9.)

WATERS OF GIHON.

Gihon, to which young Solomon was led to be anointed king, is supposed by the author of the Picto-

What is said of Zelah? Where was it? What is said of Gob?

What and where was En-rogel? By what other names known? Dimensions of the well? Traces of antiquity? Usurpation of Adonijah here?

What and where was Gihon? Where was Solomon anointed king.

rial Bible, and by Dr. Robinson, to have been a fountain west of the city, which was stopped, or covered over by Hezekiah, and its waters brought by subterraneous channels into the city. (2 Chron. xxxii: 30; xxxiii: 14; Sirach xlviii: 17.) These waters are supposed still to flow in these hidden channels down to the ancient temple, and perhaps to Siloam.

ACCESSION OF SOLOMON AS KING.

Solomon ascended the throne of David 1017 B. C., and inherited an empire extending from the Mediterranean to the Euphrates, and from the mountains of Lebanon to Egypt and the Ailanitic arm of the Red Sea; including a population of more than 5,000,000.

Thus David, during a reign of forty years, had made the Hebrews the ruling people, and his empire the principal monarchy in Western Asia.

As David's reign had been one of conflict and blood, so Solomon's was one of quietness and peace. The Canaanites were his willing vassals. The warlike and civilized Philistines; the Edomites, Moabites, and Ammonites; the nomadic Arabians of the desert; and the restless and warlike Syrians, from Damascus to the Euphrates, all were tributary to him. Peace gave to all his subjects prosperity; the trade which he introduced brought wealth into the country; the building of the temple and of palaces introduced foreign artists, and encouraged commercial intercourse with foreign na-

Water brought into the city by Hezekiah?

Date of Solomon's accession? Extent of the empire? Population of it? Result of David's reign? Character of his administration in comparison with Solomon's? Tributaries of Solomon? Wealth how increased? Introduction of foreign artists? Inter-course with foreign nations?

tions. Every department of human industry flourished, and the good order and discipline of the administration was as much the subject of admiration as the wisdom and learning of the monarch.

JERUSALEM.

This city had now become the metropolis of a great empire. It was the residence of a splendid court. It was about to be adorned with the Temple of the Lord, and to become the City of our God. The light from Heaven, which, shrouded in that mysterious shrine, shone feebly out upon the surrounding darkness, was destined to go forth with brightness to enlighten and bless the benighted nations of the earth.

The present is, therefore, a fit occasion to pause and take a brief survey of this Holy City, so renowned of itself, so celebrated in sacred song as beautiful for situation, an eternal excellency, the joy of many generations.

Jerusalem is in the midst of the central chain of mountains which runs north and south through Palestine, on the boundary line between the tribes of Benjamin and Judah, thirty-three miles from the sea, and twenty-four from the Jordan, and nearly the same distance north of Hebron. It occupies an irregular promontory in the midst of a confused sea of rocks, crags, and hills. Here, on her rocky heights, she sits dreary, silent, and solitary, amid surrounding desolation.

The promontory of the city begins at the distance of a mile or more north-west of the city, at the head of the

What gives celebrity to Jerusalem? Situation of it? In what tribe? Distance from the Mediterranean and the Dead Sea? From Hebron? Promontory on which it is built?

valleys of Jehoshaphat and Gihon, which gradually fall away on the right and left; and, sinking deeper as they run in a circuitous route around the opposite sides of the platform of the city, unite their deep ravines at some distance south-east of the city, and many feet below the level of its walls.

The valley of Jehoshaphat, on the north, runs nearly east for some distance, then turns at a right angle to the south, and opens a deep defile below the eastern walls of the city, between it and the Mount of Olives. The valley of Gihon pursues a southerly course for some distance, then sweeps in a bold angle around the base of Mount Zion, and falls by a rapid descent into a deep narrow water-course, which continues in an easterly direction to its junction with the valley of Jehoshaphat.

Near the south line of the valley of Jehoshaphat, before it turns to the south, a slight depression begins at the north gate of the city. This depression, the head of the valley of the Tyropæon, or Cheesemongers, continuing south through the city, divides it into two sections; of which the eastern is terminated by Mount Moriah, on which stood the temple. The western division is terminated by Mount Zion, where was David's house and the royal residence of his successors.

The city was again traversed by another valley from south-west to north-east, with a slighter depression north of the Mounts Zion and Moriah, forming two slight eminences, Acra and Bezetha; the first, on the north, opposite Zion; the other north-east, above

Defended by what valleys? Origin and course of the valley of Jehoshaphat? Of Gihon? Their junction? Valley of the Tyropæon? Two sections of the city? Mountains in each? Transverse section how formed? Heights separated by this?

Moriah. The city was thus situated upon four hills, of which the two on the north now stand but little above the elevated platform of the city; while the two on the south, after all the waste of ages, still rise to bold commanding heights, surrounded each, on three sides, by deep natural trenches.

Jerusalem retains few traces of her ancient grandeur. The site of the temple is occupied by the Mosque of Omar, a splendid Turkish sanctuary, to which neither Jew nor Christian is allowed access under any circumstances. Beneath the platform of the mosque, and within the walls, are some concealed crypts, which are supposed to be the remains of the ancient foundations which Solomon laid at the foot of Mount Moriah to rear the lofty ground-work of his temple. Two of these, nineteen feet wide, opened a magnificent passage under ground from the Tyropæon on the south up to the temple.

“The arches are of hewn stone, and the noblest that I have seen in the country. As I walked through the broad aisles, in a stillness broken only by the sound of my footsteps, it was a thrilling thought. I was treading one of the avenues through which the tribes had passed to the temple. I seemed to see the throng of worshippers and to hear their chant: ‘I was glad when they said unto me, let us go into the house of the Lord. I will pay my vows now in the presence of all the people, in the court of the Lord’s house, in the midst of thee, O Jerusalem! Praise ye the Lord!’ ”*

The hills on which the city was built? Mosque of Omar? Ancient arched way under it? Supposed remains of what?

* Rev. Mr. Wolcott.

Jerusalem is still surrounded by a wall varying in height, from twenty to sixty feet, according to the undulations of the ground. Near the base of this wall, at the foot of Mount Moriah, travellers have noticed some very large bevelled stones, which are supposed to be the remains of the ancient foundations laid by Solomon.

This wall runs across the northern part of Mount Zion, which is now, for the most part, a neglected waste.

“On its summit, at some hundred paces from Jerusalem, stands a mosque, and a group of Turkish edifices, not unlike a European hamlet, crowned with its church and steeple. This is Sion! the palace, the tomb of David! the seat of his inspiration and of his joys, of his life and his repose! A spot doubly sacred to me, who have so often felt my heart touched, and my thoughts rapt by the sweet singer of Israel! the first poet of sentiment! the king of lyrics! Never have human fibres vibrated to harmonies so deep, so penetrating, so solemn. Never has the imagination of poet been set so high, never has its expression been so true. Never has the soul of man expanded itself before man, and before God, in tones and sentiments so tender, so sympathetic, and so heartfelt!”*

The same traveller forcibly describes the profound oblivion into which the proud structures of this renowned city have sunk:—

“Some pools, and the tombs of her kings, are the only memorials Jerusalem retains of her past eventful

Wall of Jerusalem? Height of it? Ancient stones at the base? Mount Zion? Sacred associations? Ruined condition of the ancient city?

* Lamartine.

story : a few sites alone can be recognised ; as that of the temple, indicated by its terraces, and now bearing the large and magnificent mosque of Omar-el-Sakara : Mount Sion, occupied by the Armenian convent, and the tomb of David ; and it is only with history in one's hand, and with a doubting eye, that the greater part of these can be assigned with any degree of precision.

“ Except the terraced walls in the valley of Jehoshaphat, no stone bears its date in its form or colour : all is in ashes, or all is modern. The mind wanders in uncertainty over the horizon of the city, not knowing where to rest ; but the city itself, designated by the circumscribed hill on which it stood, by the different valleys which encircled it, and especially by the deep valley of Cedron, is a monument which no eye can mistake.

“ There, truly, was Sion seated ; a singular and unfortunate site for the capital of a great nation ; it is rather the natural fortress of a small people, driven from the earth, and taking refuge with their God and their temple on a soil that none could have an interest in disputing with them ; on rocks which no roads can render accessible ; amidst valleys destitute of water, in a rough and sterile climate ; its only prospect, mountains calcined by the internal fire of volcanoes—the mountains of Arabia and Jericho, and an infectious lake, without shore or navigation—the Dead Sea. Such is Judea ! Such the site of a people whose destiny it has been to be proscribed in almost all periods of their history, and with whom the nations have disputed even their capital, thrown, like an eagle's nest, on the summit of a group

Uncertain localities ? Fixed natural features ? Disadvantageous position of the city ? Soil ? Roads ? Climate ? Prospect ?

of mountains ; yet this people was the chosen depositary of the great truth of the Divine Unity, a truth, the inherent importance of which was itself sufficient to distinguish them from all other people, and to make them proud of their proscriptions, and confident in their doctrines of Providence."

All travellers agree in their representations of the overpowering impression produced by the first view of the Holy City, so singular in situation, so striking in scenery, so sacred in hallowed associations.

The gloomy silence and solitude of this devoted city, in entire harmony with the stern and awful scenery around, are forcibly sketched by the same hand :—

"No noise arises from her squares and streets, no roads lead to her gates from the east or from the west, from the north or from the south, except a few paths, winding among the rocks, on which you meet only half-naked Arabs, some camel-drivers from Damascus, or women from Bethlehem or Jericho, carrying on their heads a basket of raisins from Engaddi, or a cage of doves, to be sold on the morrow under the terebinthuses beyond the city gates.

"No one passed in or out ; no mendicant even was seated against her curb-stones ; no sentinel showed himself at her threshold ; we saw, indeed, no living object, heard no living sound ; we found the same void, the same silence, at the entrance of a city containing thirty thousand souls, during the twelve hours of the day, as we should have expected before the entombed gates of Pompeii or Herculaneum."

Overpowering impressions here received ? Gloomy silence of the city ? Articles of traffic ? Passing and repassing in the city ?

Our limits forbid us to pursue in detail either the topography or the history of the city of David. These are fully given in the invaluable "Researches" of Dr. Robinson. But the history of Jerusalem is the history of the Jewish nation, and various localities of the city and incidents in its history will come under consideration as we proceed.

TYRE.

The important assistance which Solomon received from Hiram, king of Tyre, in the building of his temple and of his palaces, the friendly relations that subsisted between these neighbouring monarchs, the numerous prophetic denunciations against that ancient and renowned city, and their awful fulfilment, invite a particular description of Tyre.

This ancient city, in the age of Solomon, had been founded more than two hundred years. Situated on the eastern coast of the Mediterranean, midway between Egypt and Asia Minor, it early commanded an extensive trade with the cities and countries bordering on this great inland sea.

It became equally renowned as the metropolis of Phœnicia and the mart of nations, for its vast commerce, its various manufactures, its skill in the arts, and its immense accumulation of wealth.

This city appears from the beginning to have maintained friendly relations with the kingdom of the Israelites. Hiram, the ancestor of the reigning monarch of

Reasons for particularly noticing Tyre? Age of the city? Advantageous position for commerce? With what nations? For what particularly renowned? Relations to the kingdom of Israel? Friendly offices of Hiram the elder to David?

the same name, sent cedar-trees to Jerusalem, and workmen who built David a house. (2 Sam. v: 11.)

The temple of Solomon owed its curious workmanship and costly magnificence to materials, artisans, and exhaustless wealth, drawn from the same source. (1 Kings v, vi, vii.) The principal artificer of the temple was a native of Tyre, a man "skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave every manner of graving." (2 Chron. ii: 1 Kings vii: 13, seq.) The celebrity of the inhabitants of Tyre in the arts is mentioned by Homer and by the prophet Ezekiel. (Ezek. xxvii: 16.)

So extensive was its trade that it was styled, by way of eminence, "the merchant city, whose merchants were princes, whose traffickers were the honourable of the earth." (Isa. xxiii: 8.)

When Solomon began to engage in navigation, "Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon." (1 Kings ix: 27.) Her ships went out on three years' voyages to Tarshish, supposed to be the south-western part of Spain.

About a century after the age of Solomon, Tyre built Carthage, the founding of which is poetically described by Virgil. Cyprus, Utica, and Cadiz were also colonized by her; and, indeed, almost all the western shores

Ornaments of the temple, how provided? Master workman of the temple? What was the city called, and why? What its merchants? What its traffickers? Aid to Solomon in navigation? Where was Tarshish? Length of the voyage? When and by what colony was Carthage built? Described by what poet? Other colonies from Tyre?

of the Mediterranean to the Straits of Gibraltar, and the coast of the Atlantic beyond the Pillars of Hercules. On these coasts she is reported by Strabo to have planted no fewer than five hundred cities.

Tyre was situated on the coast of the Mediterranean, thirty miles north-west of the Sea of Galilee, and near one hundred north-north-west from Jerusalem. It was built on the shore, and on a long, narrow, and rocky island, a mile in length, and at the distance of half a mile from the coast.

The city was supplied with water by aqueducts from several springs, three miles south of the city, which gush out of the earth in copious fountains, and afford an abundant supply, not only for a large city, but for purposes of irrigation and manufactures.

Tyre was besieged by the king of Assyria, 720 B. C., who, at the end of five years, gave up the siege as hopeless. Near two hundred years later it sustained a siege for thirteen years, against Nebuchadnezzar. And 332 B. C., Alexander captured it after a siege of seven months, by casting up a mound against it, connecting the island with the mainland. This, by the accumulation of sand, has, in the course of time, become an isthmus, half a mile in width. Tyre was once visited by our Saviour (Matt. xv: 21; Mark vii: 24); and Paul landed here on his way from Miletus to Jerusalem (Acts xxi: 3, 7).

Much of the island is now naked, "a place to spread

What were the Pillars of Hercules? Strabo's account of the cities planted by Tyre? Where was Tyre? Distance from the Sea of Galilee? From Jerusalem? Describe the situation of it? Dimensions and position of the island? How supplied with water? Siege of Tyre by the king of Assyria? By Nebuchadnezzar? Capture by Alexander?

nets upon." The western shore is a ledge of rugged rocks, fifteen or twenty feet high, against which "the waves of the Mediterranean dash in ceaseless surges." This shore is strewed, from one end to the other, with columns of red and gray granite of various sizes, the only remaining monuments of the splendour of ancient Tyre. At the north-west point of the island, forty or fifty such columns are thrown together in one heap, beneath the waves.

Dr. Robinson, to whom we are indebted for the preceding extract, after surveying the desolations of Tyre, and musing upon her pomp and glory, her pride and her fall, exclaims :

"Here was the little isle once covered by her palaces and surrounded by her fleets ; where the builders perfected her beauty in the midst of the seas ; where her merchants were princes, and her traffickers the honourable of the earth ; but alas ! 'thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that were in thee, and in all thy company' —where are they ? Tyre has indeed become 'like the top of a rock, a place to spread nets upon !' The sole remaining tokens of her ancient splendour lie strewed beneath the waves in the midst of the sea ; and the hovels which now nestle upon a portion of her site, present no contradiction of the dread decree : 'Thou shalt be built no more.' " *

The downfall and permanent desolation of Tyre is

General appearance of the island ? Western shore ? Ruins submerged ? Monuments of her former grandeur now remaining ? Contrast between her former magnificence and present desolation ? Buildings now there ? Prophetic denunciations against her ?

* Researches, vol. iii. 395.

one of the most memorable accomplishments of prophecy which the annals of the world exhibit. In connexion with this subject, the reader is earnestly requested to read the prophecies relating to Tyre. (Isa. xxiii; Ezek. xxvi—xxviii.)

COMMERCE AND MERCHANDISE OF TYRE.

The merchandise and the commerce of Tyre, as described by Ezekiel (chap. xxvii), were connected with almost all the nations of the earth; from which she gathered wealth to perfect her beauty, and men to complete her armies and her navies. Under the similitude of a noble ship, the prophet sets forth the care with which the builders perfected her beauty.

Lebanon and Hermon (*Senir*) were laid under contribution for fir-trees and cedars. Bashan (*Gilead*) and the coasts of Cyprus (*the isles of Chittim*) for other materials. Her sails were of fine linen, from Egypt, and her awnings purple, from the Grecian islands (*the isles of Elisha*). This splendid symbolical ship of state was provided with mariners from Zidon, Arvad, and Gebal.

Arvad is an island north of Tripoli, near the mouth of the ancient Eleutheris. The inhabitants were famous for their skill in navigation. Mr. Thompson, the missionary, describes it as distant two or three miles from Tortosa or Orthosia, on the shore, six days' journey north of Tyre, and still containing two thousand inhabitants.

Prophecy, how fulfilled in her? What prophets predicted her overthrow? From what sources was her wealth derived? Her army filled and her navy supplied?

What mountains are designated by *Senir*? What did they contribute? Isles of *Chittim*, what? Their contributions? Isles of *Elisha*, what? Their contributions? Contributions of Zidon and Arvad? Where was Arvad? Famous for what?

It was a place of great strength and greater antiquity, but its long story of three or four thousand years is irrecoverably lost.

“Who can tell the history of Arvad? in what volume is it recorded? Isaiah, twenty-five hundred years ago, asks, ‘Where is the king of Hamath and the king of Arphad?’ And Jeremiah, a hundred years later, responds, ‘Hamath is confounded, and Arphad, for they have heard evil tidings; they are faint-hearted, there is sorrow on the sea, it cannot be quiet.’”

Gebal is the modern Jebeil, on the coast, perhaps twenty-five miles north of Beirut.

“The most remarkable thing about Jebeil is the multitude of granite columns which are built into the walls and castles, choke up the small harbour, and lie scattered over the fields. Beautiful sarcophagi are also frequently dug out of the ruins. One was found quite recently of the most exquisite workmanship, and with a Greek inscription. It had never been opened, and consequently the bones of its original tenant were found in it. I have seen the rings, bracelets, and gold-leaf which covered the face, and several other ornaments found amongst the bones. It is to be regretted that these admirable specimens of ancient art are generally broken to fragments by the inhabitants to get them out of the way, or to serve for building their houses and garden walls. The columns are mostly of gray granite—plain shafts varying in length from ten to twenty feet, and in diameter from one to two feet.”

The armies of Tyre were filled with soldiers drawn

Present condition and population? Where was Gebal? Modern name? For what remarkable? From whence did Tyre procure her soldiers?

from the remotest countries—from Persia on the east, and from Phut and Lud, distant provinces of Egypt, on the south.

The Gammadims are not a people, but warriors, heroes, and renowned men upon her walls.

Her merchandise was with Tarshish in the far west, and Javan, Tubal and Meshech in the north-east. Meshech and Tubal are provinces in the Caucasian Mountains, between the Caspian and Black Seas. Javan in this place, according to Havernick, is some province, near Tubal and Meshech, which, like them, was engaged with Tyre in the slave-trade.

Togarmah, *Armenia*, traded in these things.

Dedan and the neighbouring isles also brought thither their merchandise. There were two persons of this name, both of whom gave names to different tribes. The first, descended from Abraham; in Northern Arabia near Idumea or Edom. (Gen. xxv: 3; Isa. xxi: 13; Jer. xxv: 23; xlix: 8; Ezek. xxv: 13; xxvii: 20.) This tribe is mentioned below, (verse 20.) But Dedan, in the passage now under consideration, traded in the productions of Southern Arabia. Havernick supposes their residence to have been near the Persian Gulf; and the islands of that region to be the isles in question. (Ezek. xxxviii: 13.)

Minnith (verse 17) is a city of Ammon. (Judges xi: 33.) Pannag is not a town, but some delicacy, which was an article of trade.

Helbon (verse 18) is Aleppo, in the extreme north

Where was Persia? Where Phut and Lud? What were the Gammadims? Where was Javan? Who Meshech? Where Tubal? Where was Togarmah? Modern country of it? Where was Dedan? The neighbouring islands? Where Minnith? What was Pannag? Where Helbon? Modern name?

of Syria, seventy-six miles east of the Mediterranean, in a direct line, and ninety from Antioch. It is still a large commercial town of one hundred thousand inhabitants.

Arabia and Kedar (verse 21) are wandering Bedawins, who rove in caravans over these regions, engaged in the carrying-trade of the desert.

Sheba and Raamah (verse 22) are Southern Arabia—Arabia Felix, east of the southern part of the Red Sea.

Haran, Canneh, and Eden (verse 23), are in Mesopotamia. (Comp. 2 Kings xix : 12.) The first, south-east of Edessa. The second, probably Ctesiphon, on the Euphrates, opposite Seleucia. Eden, Havernick supposes, may have been the capital of the province of Telassar, lying between the Tigris and Euphrates, just above their junction. (Isa. xxxvii : 12.) These cities, according to this commentator, were the merchants of Sheba, that rich and remote province of Arabia. But the mercantile relations of Tyre were even more extensive, for Chilmad and Asshur, that is, all Assyria, is engaged in trade with her.

CEDARS OF LEBANON.

Lebanon, that “goodly mountain,” and the cedars thereof, the pride of its forests, are so often mentioned in the history of Solomon as to deserve a passing notice. We give from Dr. Wilson a description of these cedars, and a sketch of the scenery from one of the highest summits above them. Their position is in the parallel of latitude $34^{\circ} 15'$, a few miles above Beirut.

Arabia and Kedar, what? Where Sheba and Raamah? Where Haran, Canneh, and Eden? Where and what was Telassar? Chilmad and Asshur where?

Where the Cedars of Lebanon?

“As first seen by us, from Jebel Makmel, they appeared merely as a speck of green beyond the snowy wreaths which intervened between us and them.

“The perpendicular fall of the mountain to them is twenty-four hundred feet, for they are six thousand feet above the level of the sea ; but the road winds so cautiously down the sides of the mountain, that loaded horses and mules can get to them without much difficulty. We made all possible haste to them ; and we remained a couple of hours beneath their hallowed shelter. They stand on what may be called the shoulder of Lebanon, on ground of a varying level. They cover about three acres.

“The venerable patriarch trees, which have stood the blasts of thousands of winters, amount only to twelve, and these not standing close together in the same clump ; but those of a secondary and still younger growth, as nearly as can be reckoned, to three hundred and twenty-five. A person can walk easily round the whole grove in twenty minutes.

“The most curious instance of vegetable growth which we noticed in it, was that of two trees near its western side, stretching out their horizontal branches, and, after embracing, actually uniting, and sending up a common stem. We measured all the larger trees, one of which, at least, we found to be forty feet in circumference.

“The wood is remarkably compact and solid, and of a fine grain, and capable of being cut and carved

Appearance of them at a distance ? Height of them above the level of the sea ? Distance below the summit ? Space covered by them ? Number of older trees ? Of the younger ? Curious union of two ? Circumference of the largest ? Quality of the wood ?

into ornamental pieces of furniture, and highly and delightfully scented."

COMMISSARIES OF SOLOMON.

The several districts in which Solomon stationed his twelve commissaries, for the supply of his household, may be determined with tolerable distinctness, though several of the places mentioned cannot be identified. (1 Kings iv : 4-20.)

Mount Ephraim we recognise in the hill country north of Jerusalem.

Beth-shemesh, with which we have become familiar, is mentioned in connexion with Makaz, Shaalbim, Elon-beth-hanan, which directs us to the northern district of Judah, south-west from Jerusalem.

Socho, which belonged to the third commissary, is assumed by Wieland in his atlas to be identical with a town of this name, which Drs. Robinson and Wilson saw in the mountains of Judah, about twelve miles south of Hebron. If so, his province was among "the uttermost cities of the children of Judah, toward the coast of Edom, southward." (Josh. xv : 21.)

Dor, the province of the son of Abinadab, was on the Mediterranean, above Joppa, and a few miles south of Carmel. Dr. Wilson, who visited this place, describes it as consisting of a few wretched houses situated close to the sea, near a small bay.

"There are considerable masses of ruins in this place. From the references to it in Scripture, it seems to have been early a place of considerable importance.

Commissaries of Solomon, what? District of the first commissary? Of the second? Of the third? Where was Dor? Remains of it?

It was one of the towns which Manasseh had in Issachar, but the inhabitants of which that tribe could not originally drive out. Its king was smitten by Joshua. It was the residence of Ben-Abinadab, son-in-law of Solomon, and one of his twelve commissariat officers, and was at this time probably one of the ports of the Israelitish kingdom."

Taanach, Megiddo, Bethshean, and Jezreel, which have been already mentioned, p. 182, direct us to the great plain of Esdraelon, as the province of the fourth officer of this kind.

The fifth was in Ramoth-Gilead and neighbouring towns.

The sixth was in Mahanaim, a few miles north of Ramoth. Two were stationed in the northern province of Palestine, in Naphthali and Asher. In Issachar and Benjamin, one each. Another still east of Jordan, in the country of Sihon king of the Amorites, and of Og king of Bashan.

AZZAH AND TIPHSAH.

Azzah, which is given as one of the extreme boundaries of Solomon's kingdom, is only another name for Gaza. (1 Kings iv: 24.)

Tiphsah is the ancient Thapsacus, once a large and flourishing city on the west bank of the Euphrates, of which now nothing but the name remains.

A line running from Gaza north-east through Damascus to Thapsacus, intersects the kingdom of Solomon in

Historical notices of it? District of the fourth commissary? Of the fifth? Of the sixth?

With what was Azzah identical? Where was Gaza? Where was Tiphsah? What was another name of this city?

its greatest length. The phrase therefore is expressive of the extent of his dominion, as from Dan to Beer-sheba describes that of Palestine. The extreme length of the empire may have been three hundred and fifty or four hundred miles.

FORTIFIED CITIES OF SOLOMON.

Besides the expenses of the temple and of his palaces, Solomon appropriated much public money in fortifying several cities in different parts of the kingdom ; Hazor, west of the Waters of Merom, as a protection doubtless against the Syrians, those restless and vigilant foes of the Jews ; Megiddo, on the south-western borders of Esdraelon, commanding the caravan trade between Syria and Egypt ; and Beth-horon the Nether, Baalath, and Gezer, all situated near together, a few miles west-by-north from Jerusalem, near the southern frontiers of the Philistines. These may have been needful defences against the Philistines and the kings of Egypt. (1 Kings ix : 15-19.)

Tadmor is also mentioned in the same connexion. This is Palmyra, the City of Palms, situated in the midst of the Syrian desert, between Damascus and the Euphrates. It is four days' journey east of Baalbec, and still some days' journey west of the Euphrates. Standing in solitary and gloomy magnificence in the midst

Meaning of the phrase "From Azzah to Tiphseh?" Length of the empire ?

What city did Solomon fortify in the north of Palestine west of Lake Huleh ? For what purpose ? What on the plain of Esdraelon ? For what purpose ? What cities west of Jerusalem ? For what purpose ? What are the other names of Tadmor ? Where situated ? From Damascus ? Baalbec ? The Euphrates ? Nature of the country around ? Name of the desert ?

of a vast desert, and at a great distance from any habitable town, this ancient city, even in its ruins, presents an appearance singularly impressive.

Remains of ancient temples and palaces surrounded by splendid colonnades of white marble, many of which are yet standing; and thousands of prostrate pillars, scattered over a large extent of space, attest the ancient magnificence of this City of Palms, surpassing that of the renowned cities of Greece and Rome.

How vast must have been the flow of wealth in trade from east to west, that could have reared and sustained such a city in the solitude of a desert, far from any other human habitations! To secure the advantages of the caravan trade across the great Syrian desert, was doubtless the object of Solomon in fortifying this city. The ruined structures and columns that remain are mostly of an age subsequent to that of this monarch of Israel.

COMMERCIAL CITIES ON THE RED SEA.

To secure the trade of the Indian Ocean and the distant and unknown country of Ophir, Solomon also built two cities on the Akabah, the eastern arm of the Red Sea. These were Elath and Ezion-Geber. They must have been near together at the head of this gulf.

A neglected pile at the north-western angle of the bay, is supposed to mark the site of Elath.

Describe the ruins? Extent and magnificence of them compared with Greece and Rome? Extent of trade through this city? Object of establishing it in this place?

What commercial cities did Solomon build on the Red Sea? Where were they? For what object built? Indications of the probable site of Elath?

South-east of this, just across the head of the bay, is a large fort or castle, two hundred feet square, with towers at the four corners, and walls twenty-five feet in height; it is garrisoned by thirty or forty men, and serves to keep the Bedawins in awe and protect travellers and pilgrims to Mecca. This may have been the port of Ezion-Geber. However that may be, the commerce of that ancient port has entirely ceased.

Not even a fishing-boat lies in the harbours which once received the fleets of Solomon, as they returned from their distant voyages of three years, laden with the gold of Ophir.

QUEEN OF SHEBA.

The visit of the queen of the south, who came from the uttermost parts of the earth to hear the wisdom of Solomon, next engages our attention. (1 Kings x.) Where then was Sheba? whence came this celebrated personage? The best authorities concur in the belief that she came from the southern province of Arabia Felix, on the eastern shore of the Red Sea, south of the modern city of Mecca. Others, with less probability, suppose her to have come from Abyssinia, where also was a settlement of Sabeans, the descendants of Seba, eldest son of Cush. (Gen. x: 7.)

OLD AGE AND DEATH OF SOLOMON.

Near the close of Solomon's reign, the peace of his kingdom was disturbed by a revolt of the Edomites on

Probable site of Ezion-Geber? Describe the fort? Garrison there? Object and use of it?

Where was Sheba? Where is Arabia Felix? Where the city of Mecca? Where Abyssinia? By whom settled?

the south-eastern, and of the Syrians on the north-eastern frontiers. (1 Kings xi.) His voluptuous repose was once more disturbed by the seditious designs of Jeroboam the son of Nebat, and by the prophetic annunciation that the kingdom should be rent from him by this usurper, in punishment of his idolatrous defection from Jehovah at the instigation of his foreign wives. Solomon died about 978 B. C., at the age of sixty, after a reign of forty years, but little lamented by his subjects.

CHAPTER IX.

KINGS OF JUDAH AND ISRAEL.

978—721 B. C.

WEARIED with their oppressive burdens, the people on meeting at Shechem to appoint their king, demanded of Rehoboam a promise that he would relieve them of their intolerable burdens under his father. Upon his refusal of this request, the ten northern tribes openly revolted and proclaimed Jeroboam, who had just returned out of Egypt, their king.

Rehoboam, therefore, the only son of Solomon of whom we have any knowledge, inherited, at the age of

Revolt of the Edomites? Where were they? What other revolt about the same time? Seditious designs of Jeroboam? His parentage? Promotion by Solomon? Prophecy respecting him by Ahijah? Kingdom rent from Solomon for what sins? His age and period of his death? Character of his reign? How regarded by his people?

Where did the people meet to appoint a successor of Solomon? Demand of the people? Reply of Rehoboam? Revolt of the ten tribes? Their choice of a king? Why had Jeroboam been in Egypt? Inheritance of Rehoboam?

forty-one, a division of his father's kingdom comprising the two tribes of Benjamin and Judah, who in future are known as the kingdom of Judah.

This kingdom in territory retained not more than a fourth part of that of Solomon. In relative strength, however, the two kingdoms were more equally divided. Judah was more densely populated than Israel: the whole of Levi, refusing to countenance the idolatries of Jeroboam, left their cities in his kingdom and retired into Judah (2 Chron. xi: 14); and many other faithful adherents to the religion of their fathers, from time to time followed the example of the Levites in settling in Judah. (2 Chron. xv: 9.)

Before proceeding to the history of the kings of Judah and Israel, it will be useful to take a general view of the two kingdoms.

“In the preceding history we have seen that King Jehovah, from the time of Moses to the death of Solomon, always governed the Hebrews according to the promises and threatenings which he had pronounced to them from Mount Horeb. If they deviated from the principle of worshipping Jehovah as the only true God, that is, if they revolted from their lawful king, he brought them, by suitable chastisements, to reflect on their obligations to return to Jehovah, and again to keep sacred the fundamental law of their church and state. The same course we shall find pursued in the government of the two kingdoms.

Age of Rehoboam? What are these two tribes in future called? What part of Solomon's kingdom? Relative strength of Judah and Israel? What part of the kingdom was most prosperous? Which part did the tribe of Levi join? Reasons for so doing? Other accessions to Judah? How caused? Who had been the Supreme Ruler in Israel? Consequences of revolt?

“In the kingdom of Israel, there was from the first the greatest disregard of the Divine laws, and it was consequently destroyed one hundred and thirty-four years earlier than the kingdom of Judah. Jeroboam trusted little to the Divine promise made to him by the prophet, and feared that if the people went to Jerusalem to attend the feasts, they would return to their allegiance to the house of David. To prevent such a step, he set up two golden or gilded calves as images of Jehovah, an imitation of the Apis and Mnevis of the Egyptians, among whom he had long dwelt in exile. One of these was located at Bethel, not far from Shechem, for the southern tribes, and the other at Dan, for the tribes in the north. He built temples for these images, erected altars, appointed priests from all the tribes without distinction, and even performed the priestly functions himself.

“The history represents a contest (as Hess expresses it) between Jehovah, who ought to be acknowledged as God, and the idolatrous Israelites; and everything is ordered to preserve the authority of Jehovah in their minds. At last, after all milder punishments proved fruitless, these rebellions were followed by the destruction of the kingdom and the captivity of the people, which had been predicted by Moses, and afterwards by Ahijah, Hosea, Amos, and other prophets. (Deut. xxviii. 36; 1 Kings xiv: 15; Hos. ix; Amos v.)

“We shall find Divine Providence likewise favourable

Defection of the kingdom of Israel? Early overthrow of it? Motive of Jeroboam in establishing idolatry? Golden calves, in imitation of what? Their location? Temples and priests? Contest between Jehovah and the people? Destruction of the kingdom, for what end?

or adverse to the kingdom of Judah, according as the people obeyed or transgressed the law; only here the royal family remained unchanged, in accordance with the promise given to David. We shall here meet, indeed, with many idolatrous and rebellious kings, but they are always succeeded by those of better views, who put a stop to idolatry, re-established theocracy in the hearts of their subjects, and by the aid of prophets, priests, and Levites, and of the services of the temple, restored the knowledge and worship of God. Judah, therefore, though much smaller than Israel, continued her national existence one hundred and thirty-four years longer; but at last, as no durable reformation was produced, she experienced the same fate as her sister kingdom, in fulfilment of the predictions of Moses and several other prophets. (Deut. xxviii: 36.)”*

The reign of Jeroboam continued two-and-twenty years; during which he built the unknown city of Penuel. Twice he received a solemn denunciation from the Lord for his crimes, accompanied by the sentence of the utter extermination of his family. He died at the age of sixty-three years, after having acquired an infamous notoriety in all time, as Jeroboam the son of Nebat, *who made Israel to sin*. (1 Kings xii, xiii, xiv.)

MILITARY FORTIFICATIONS OF REHOBAM.

Rehobam, though forbidden to wage war against the revolted tribes, proceeded to fortify and garrison

Succession in Judah? Wicked and idolatrous kings? Means by which the theocracy was restored and preserved? Continuance of the kingdom of Judah? Denunciations against Jeroboam's family? By what prophets? His age, and character?

* Jahn, vol. ii., c. xxxv., p. 46.

many towns in Judah, as a means of defence against Israel (2 Chron. xi: 5-12), or rather against the Philistines and Egyptians who might become confederates of Israel; and there was war between Rehoboam and Jeroboam all their days (1 Kings xiv: 30).

Etam, which Rehoboam fortified, with Bethlehem and Tekoah, had been already decorated by Solomon with gardens and streams of water. Thither, according to Josephus, he was accustomed to take a morning drive in his chariot.

This place is supposed, by Dr. Robinson and others, to be the modern Urtas, in a valley of the same name, a mile and a half south of Bethlehem. Here is a copious fountain and ancient ruins—"the foundations of a square tower, a low, thick wall of large squared stones, rocks hewn and scarped, and the like."

Beth-zur has been identified by Rev. Mr. Wolcott, in the remains of an old town and other ruins near a copious fountain of water, on an eminence four or five miles north of Hebron, towards Jerusalem.

Socho was on the borders of the western plain southwest from Jerusalem, the scene of combat of David and Goliath. This is the second town of the same name which has fallen under our notice.

Adullam was also on the plain apparently near this city and Gath. Its precise situation has not been determined. It is to be distinguished from the cave of the

Did not Rehoboam wage war against Israel? Object in garrisoning many towns? Relations of Jeroboam and Rehoboam? Towns that had been decorated by Solomon? For what purpose? Where was Etam? Fountain and ruins found there? Where was Beth-zur? By whom identified? Fountains here? Where was Socho? For what remarkable? Where was Adullam? Distinguished from what?

same name near Bethlehem. (Comp. Gen. xxxviii : 1 ; Josh. xv : 35 ; xii : 15 ; Neh. xi : 30.)

The Philistine city of Gath was another of Rehoboam's fortified places on the frontiers of that country.

Maresha is supposed to have been a mile and a half south of Eleutheropolis. With Ziph we have already become acquainted in the history of David, page 229.

Adoraim is recognised in the village of Dura, four or five miles south-west from Hebron.

Lachish, already noticed, is said by Eusebius and Jerome, according to Dr. Robinson, to have been seven miles from Eleutheropolis towards the south. It was besieged by Rab-shakeh two hundred and fifty years later, and from the historical notices of it, appears to have been a place of some importance. (Josh. x : 3-31 ; xv : 39 ; 2 Kings xviii : 14 ; xix : 8.)

The position of Azekah is determined by its proximity to Socho, in the history of the combat of David with Goliath. (1 Sam. xvii : 1.)

Zorah is known to us as the birth-place of Samson, on the borders of the plain west of Jerusalem. And Ajalon as that valley in which the "sun and moon were stayed in their course." (Josh. x : 12.)

The invasion of Shishak, king of Egypt, occurred in the fifth year of the reign of Rehoboam, when the temple and his own palace were despoiled of their treasures. (1 Kings xiv : 25 ; 2 Chron. xii.)

Jeshanah, taken by Abijah in his miraculous victory

Where was Gath ? Where was Maresha ? Where is Dura ? Ancient name ? Situation of Lachish ? Siege of it, when and by whom ? Importance of it ? Where was Azekah ? Previous mention of it ? In what connexion is Zorah mentioned ? Describe the invasion of Shishak ? Where was Jeshanah ? Victory over Jeroboam there ?

over Jeroboam, 959 B. C., is wholly lost in the oblivion of ages past. The history shows that it must have been a city of Samaria. (2 Chron. xiii: 19.)

INVASION OF JUDEA BY ETHIOPIANS.

Asa's virtuous reign over Judah began 958 B. C. After fifteen years spent in reforming the idolatry of the people, and in building fenced cities, his country was invaded by a formidable army of Ethiopians, who were totally defeated at Maresha, which Rehoboam had fortified. (2 Chron. xiv.)

With Gerar, where the pursuit terminated, we have already become familiar in the history of Abraham and Isaac. (Gen. xx: 1; xxvi: 1-33.)

But whence came these Ethiopians? From Southern Arabia, the country of the queen of Sheba, according to some. From Ethiopia proper, in the opinion of others. Others again suppose that there may have been a kingdom of Ethiopians or Cushites, on both sides of the Red Sea, which furnished this formidable army; and another class suppose these Ethiopians to have usurped the throne of Egypt, and, like Shishak, invaded Judah from that country.

WAR BETWEEN JUDAH AND ISRAEL.

After a period of profound peace, open hostilities began between Asa and Baasha king of Israel, who secured the possession of the throne by conspiring against Nadab

When did Asa begin to reign? Character of his reign? Defeat of the Ethiopians, where? Trace the pursuit of them to Gerar? Different opinions respecting the country of the Ethiopians? War between Asa and Baasha? Means by which Baasha gained the throne? Extermination of the family of Jeroboam?

son of Jeroboam, and utterly exterminating the race of that guilty monarch, according to the words of the prophet. (1 Kings xv : 25-31, comp. xiv : 1-19.)

Nothing more is known of Gibbethon, where Nadab was slain, than that it was one of the cities of the Philistines included in the territory of Dan. (Josh. xix : 44.)

To prevent the emigration of his own people and the intercourse of the two nations, Baasha renewed hostilities by fortifying Ramah, six miles north of Jerusalem, familiarly known in sacred history, and associated with a melancholy interest by the wailings of Rachel weeping for her first-born. (Matt. ii : 18.) To effect a diversion of his antagonist, Asa engaged the assistance of Benhadad, the Syrian, of Damascus, to invade the north of Israel, and appropriated, for this purpose, the treasures of his palace and of the temple.

This invader overran the territory of Naphthali, around the head waters of the Jordan, extending his conquests to the Sea of Galilee. (1 Kings xv : 16-21.) Dan, so often mentioned, was, as we have seen, at the head of the vast marsh and meadow above the Waters of Merom.

Ijon and Abel-beth-maachah, a little west and north of this marsh, were on the line of the enemy's march.

Cinneroth was on the shore of the Lake of Gennesaret, to which it gave its name, this being only a corruption of *Cinneroth*. Its location has not been determined.

The works of Baasha at Ramah were utterly demolished by Asa, and two towns built of the materials.

What is known of Gibbethon? Who was slain there? Where was Ramah? Reasons for fortifying it? Historical associations? Measures of Asa to prevent this? Whence were treasures obtained? Territory invaded and cities conquered? Where was Cinneroth? To what did it give name? Ramah demolished by whom?

(1 Kings xv : 22.) Geba must have been two miles or more east of Ramah; and Mizpeh, on the lofty eminence of Neby-Samwil, at an equal distance in the south-west.

The last years of Asa's reign were embittered by wars, by reason of his distrust of Jehovah in seeking the aid of the Syrians, and by personal ills. They were also dishonoured by some acts of petulance and cruelty. (2 Chron. xvi : 7-14.)

THE CITY OF SAMARIA.

During the reign of Asa, from 958 to 917 B. C., several wicked kings ruled over Israel, memorable chiefly for their sins. (1 Kings xvi : 6-29.) Omri, however, the last of these kings, built the renowned city of Samaria, 926 B. C., and made it, instead of Tirzah, the capital of the kingdom of Israel.

This city now becomes distinguished in the history of the kings of Israel, and of the prophets Elijah and Elisha, connected with the various famines of the land, the unexpected plenty of Samaria, and the several deliverances of the city from the Syrians.

It continued for two hundred years the seat of idolatry and the subject of prophetic denunciations, until the carrying away of the ten tribes into captivity by Shalmaneser. Five hundred years afterwards it was taken by John Hyrcanus, and razed to the ground, according to the words of the prophet: "What is the transgression

What Divine rebuke did Asa suffer in his old age? What was his offence? Character of his reign?

Contemporary kings of Israel, and their character? When and by whom was Samaria built? What had been the capital of Israel? In whose history does it become renowned? What remarkable deliverance did it experience? How long did it continue? Prophecy respecting it? When and by whom fulfilled?

of Jacob? Is it not Samaria? Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." (Micah i: 5, 6.)

Not a vestige of *ancient* Samaria now remains. But it was rebuilt and adorned with regal munificence by Herod. Of these structures many interesting ruins now remain. Here Philip preached the gospel; and, in connexion with Peter and John, gathered a church. (Acts viii: 5-25.)

Where then was Samaria? The access to it is through Shechem, along the verdant valley which breaks through the mountains westward, between Ebal and Gerizim. After turning a little to the north-west, this valley, at the distance of three or four miles, spreads out into a broad circular basin, five or six miles in diameter, and bounded on every side by mountains. From the plain of this beautiful amphitheatre of mountains, near the western side, rises a very high hill by almost perpendicular sides, on which stood Samaria, commanding a position of impregnable strength and of surpassing loveliness. The distance from Shechem and Jacob's Well may be six or seven miles.

Samaria, or Sebaste, as it was called by Herod, has been described by many travellers. We are indebted to Dr. Olin for the full and graphic description of its present state:—

“The ascent is very steep, and more than one hundred

By whom was Samaria rebuilt? Gospel preached here by whom? Church gathered here? Valley leading from Shechem to Samaria? Amphitheatre around Samaria? Hill? Strength of the position and prospect from it? Distance from Shechem?

feet in height, and the narrow footpath winds among the ruinous, though substantial cottages, which appear to have been constructed, to a great extent, of ancient materials, very superior in their size and quality to anything that would nowadays be wrought into an Arab habitation. The imposing remains of a magnificent Christian church were immediately upon my right. A mosque, at the moment occupied with Mohammedan worshippers, stands within its walls.

“At the distance of not more than fifteen rods west or south-west of the mosque, commence the vestiges of an ancient colonnade, which is easily traceable by a great number of columns, erect or prostrate, along the side of the hill for at least one-third of a mile, where it terminates at a heap of ruins, near the western extremity of the ancient site.

“I counted eighty-two standing columns, and the number of fallen and broken ones must be much greater. The avenue is seventeen paces wide; the columns are two feet in diameter, with, however, considerable variety in size, and some in material, as I saw several of granite and white marble, while the larger number were of the limestone common to the region. They may be eighteen or twenty feet in length. The capitals are all gone, though the shafts retain their polish, and, where not broken, are in good preservation.”

This colonnade, it is supposed, may have been a splendid avenue leading to the city. Other imposing ruins of ancient walls and vast colonnades still remain, silent, mournful mementos of the ancient magnificence of this renowned city.

Ascent to the site of Samaria? Ruins of an ancient church?
Ruins of colonnades, walls, &c.?

ELIJAH THE PROPHET.

Sacred history now introduces to our notice Elijah the Tishbite, 915 B. C., but without giving the least notice of his parentage, or the place of his nativity. He appears suddenly as a prophet of the Lord, of stern and awful sanctity, as if he had dropped from heaven out of that cloudy chariot which, after his work was done on earth, conveyed him back to heaven. He announces the judgment of God in a dearth and a famine which continued three and a half years (Luke iv: 25; James v: 17), occasioning inconceivable distress throughout all the land.

Dr. Robinson suggests that what is now called the Wady Kelt, formed by the union of many streams in the mountains west of Jericho, issuing from a deep gorge in which it passes by that village, and crosses the plain to the Jordan, may be Cherith; where Elijah was miraculously fed by ravens, or fed by the *Arabs*, as the original has been interpreted, apparently for a year, until the brook dried up. (1 Kings xvii: 1-7; Luke iv: 26.) It is dry in summer, but nothing now appears better to represent this unknown brook.

From this place we trace him to Zarephath, Sarepta of the Evangelist, on the coast of the Mediterranean, midway between Tyre and Zidon; where he was miraculously fed in connexion with the family of a poor, but hospitable widow.

When is Elijah first introduced to notice? What is known of his early history? What was his character? What judgment does he announce? Fed by ravens, where according to Dr. Robinson? What other interpretation of the term? How long did Elijah continue here? Where did he then go?

This place has been recognised by ruins near the sea-side, and by others up the side of the mount, at the distance of near a mile. Travellers are divided in opinion which was the ancient town.

MOUNT CARMEL, AND ELIJAH.

Next occur the exciting scenes of the meeting of Elijah with Ahab (1 Kings xviii: 1-21), and with the prophets of Baal on Mount Carmel. This is a mountain promontory, ten or twelve hundred feet high, which juts boldly out into the sea, forty miles below Tyre, and a little more than half that distance west of Nazareth. It forms the south-western boundary of the Plain of Esdraelon.

The mountain is overspread with verdure, and radiant with beauty in the distant landscape. The "excellency of Carmel," is the admiration of every traveller.

The scene of the solitary prophet of the Lord standing around the altar for a burnt offering on this mountain, and challenging all the prophets of Baal, eight hundred and fifty-six in number, to decide who is God by calling down fire from heaven to consume the victim; the frantic and vain cries of the false prophets; the brief prayer of the prophet of the Lord, and the immediate and impressive answer; the extermination of the prophets of Baal; the prayer of Elijah for the relief of the dreadful drought and famine, and the immediate answer of abundance of rain; all conspire to form a spectacle of su-

Describe Mount Carmel. Distance and direction from Tyre? From Nazareth? Boundary of Esdraelon? Distant appearance of the mount? Describe the transactions here. The ravings of the false prophets? The calling down fire from Heaven? The death of the prophets of Baal? The prayer of Elijah? The supply of rain?

blimity seldom equalled in the stern and awful manifestations of Divine power. (Comp. 1 Kings xviii: 21-46.)

From admiring the stern and intrepid bearing of the prophet, as he stood before Ahab, himself devoted to death, yet slaying the prophets of that tyrant, we turn with wonder, to see him fleeing, in dismay, at the threats of Jezebel the queen. (1 Kings xix: 1-8.) Having fled a long distance from Samaria, through Judah to the wilderness beyond, at Beer-sheba, his strength and spirits faint, and he longs for death. But, miraculously fed and sustained, he pursues his flight through that great and terrible wilderness quite to Horeb, the Mount of God.

Here, in milder majesty, the Lord appears again where he had formerly displayed himself to Moses, rebukes the timid, desponding prophet, and directs him to retrace his steps over the desert, through Judah and Israel, to the wilderness of Damascus beyond, in the land of Syria, to anoint Hazael king over that country. (1 Kings xix: 9-19.) Soon after this begins the intimacy of Elijah with Elisha.

SIEGE OF SAMARIA: DEFEAT OF THE SYRIANS.

The siege of Samaria by the Syrians, when they were defeated by what they considered "the God of the hills," occurred in the nineteenth year of the reign of Ahab. (1 Kings xx: 1-21.)

Describe the threats of Jezebel. Elijah's timidity and flight? His discouragement? His continued flight to Horeb? The appearance of God? Reproof of the prophet? Return of the prophet to Damascus? Object in going there? Interview with Hazael? Intimacy with Elisha?

Describe the siege of Samaria. The defeat of the Syrians by a few young men? Describe the second battle and defeat.

The year following they suffered another terrible defeat from "the God of the valley," at Aphek, in the valley of Jezreel, the eastern portion of the plain of Esdraelon. Here, where the Philistines had formerly encamped before the death of Saul and Jonathan, the children of Israel pitched before the hosts of Ben-hadad "like two little flocks of kids, but the Syrians filled the country." (Comp. 1 Kings xx: 22-35.)

NABOTH, AT JEZREEL.

This murderous victory was soon followed by the tragical events in the story of Naboth, at Jezreel. This city, where Ahab had a palace, was situated on the heights at the western extremity of Gilboa, and eastern part of Esdraelon, about twenty-five miles north of Samaria.

It is, according to Dr. Robinson, a most magnificent site for a city, and commands a wide and noble view; extending down the broad, low valley on the east to Beisan (Beth-shean), and towards the mountains of Ajlun, beyond the Jordan; while, towards the west, it includes the whole of the great plain quite to the long ridge of Carmel.

Agreeably to the prophetic denunciation, the same ground that drank the blood of Naboth, became in the retributions of Divine Providence the scene of the massacre of Jezebel herself, her son Joram, and all the house of Ahab, by the hand of Jehu.

The disastrous alliance of Jehoshaphat with Ahab,

Where was Aphek? What battle had been fought there before? Number of Syrians slain? Results of the victory?

Story of Naboth? Where was Jezreel? Romantic situation? Describe the view from it. Alliance of Jehoshaphat with Ahab?

against the Syrians, their defeat at Ramoth-Gilead, and the death of Ahab, are fully detailed in the Sacred History. With Ramoth-Gilead we have become acquainted, page 196. Fourteen years after this, Joram, like his father Ahab, was wounded in an attempt to recover this place. (2 Kings viii: 28.) And here Jehu was proclaimed and anointed king, from whence he went to Jezreel and executed the exterminating decree of heaven against the house of Ahab. (1 Kings xxi: 17-25; 2 Kings xxviii.)

INVASION OF JUDAH UNDER JEHOSEPHAT.

Jehoshaphat survived his contemporary Ahab five years, during which time he attempted, without success, to revive the commerce of the Red Sea, at Ezion-Geber.

His territory was also invaded by a confederate army of the Moabites, Ammonites, and Arabians from Edom (1 Kings xxii: 41-49; 2 Chron. xx.), who came around the southern extremity of the Dead Sea, and up the western shore as far as En-gebi, apparently before Jehoshaphat had any knowledge of their invasion.

The cliff Ziz by which they came up, Dr. Robinson supposes must have been the terrific pass at this place, which he describes as extremely perilous and difficult. The descent is made "by zig-zags; often at the steepest angle practicable for horses." Sometimes the pathway runs along projecting shelves or perpendicular facings of the rock, and then descends along the precipi-

Defeat at Ramoth-Gilead? The wound of Joram? Jehu proclaimed king, where and by whom? Overthrow of Ahab's house?

History of Jehoshaphat? Revival of commerce, when? Territory invaded by whom? Course of the invading army? Where is En-gebi? Describe the cliff Ziz.

tous sides of loose shelves, smooth and slippery as glass. Seen from below, it seems utterly impassable. And yet ancient armies have often passed and repassed these frightful cliffs, and loaded camels often pass them in safety.

The miraculous deliverance of the pious king from these invaders, by their mutual slaughter, occurred in the wilderness of Tekoa, here called Israel.

The valley of Berachah (*benediction*), through which the army returned with joy, and offering blessings to the Lord, is a beautiful valley leading up westward from Tekoa. It lies west of the Frank Mountain, and south of Bethlehem and Etham. On the east side of this valley are extensive ruins covering three or four acres, consisting of several cisterns and some large substructures.

Jehoshaphat concluded his virtuous reign of twenty-five years, 893 B. C.

LAST DAYS OF ELIJAH.

In this stage of sacred history, Elijah reappears in his original character, a fearless, uncompromising reprover of the idolatry of the king of Israel, who sent to Ekron to consult the god of the Philistines respecting the result of an injury which he had received by a fall.

After twice calling down fire from heaven to consume the bands of men whom the enraged Ahaziah sent out

Describe the deliverance of the king. Where is the wilderness of Tekoa? What is it here called? Describe the valley of Berachah. Where and what is the Frank Mountain? Ruins, what?

Reappearance of Elijah? Who was king of Israel? Occasion of his sending to Ekron? Rebuke of Elijah? Summons from the king?

to arrest him, he goes boldly into the presence of the king himself, and announces to him his certain death. (2 Kings i.)

Elijah's last days on earth are spent in visiting and counselling with the prophets of the Lord in Gilgal, Bethel, and Jericho. Then he passes over Jordan, the waters dividing to give him a passage, as they had done, six hundred and fifty years before, for the Israelites. On the other side, in the presence of Elisha, he is carried by a whirlwind into heaven. (2 Kings ii: 1-18.) This event occurred four or five years before the death of Jehoshaphat, 897 B. C.

THE PROPHET ELISHA.

This prophet performs much the same part in life as did his predecessor Elijah. He appears on a given occasion in his miraculous character, and then retires, to appear again in a different scene, from another quarter of the stage.

He is now at Jericho, where he heals the waters, previously described (2 Kings ii: 15-22); then at Bethel, the subject of mocking by the way (2 Kings ii: 23-25); then in the wilderness of Edom, south of the Dead Sea, with the conjoined forces of Israel, Judah, and Edom. Here, in consequence of the piety of Jehoshaphat, the army is miraculously saved from perishing with thirst, and obtains a complete victory over the enemy. (2 Kings iii.)

Death of the king's messengers? Last days, how spent? Where was Gilgal? Bethel? Jericho? Passage over Jordan? Translation to Heaven?

Investment of Elisha with the spirit of Elijah? Resemblance of his life to that of Elijah? Search for Elijah? Healing of the waters? Where is this fountain previously described? Mocked by children?

Elisha next relieves the poor widow of a deceased prophet from the exactions of an oppressive creditor ; but in what place this miracle was wrought we are not informed. (2 Kings iv: 1-8.)

Then he is at Shunem ; and frequently passes between this place and Mount Carmel.

Shunem is on an eminence at the western end of Little Hermon, three miles north of Jezreel ; and overlooks the whole plain of Esdraelon to Carmel in the west.

Here he is hospitably entertained by the wife of a rich Shunamite, to whom he gives promise of a son ; and, in process of time, restores to life this deceased son. (2 Kings iv: 8-37.)

Again he comes to Gilgal, and neutralizes the poison which had been accidentally mingled with the food of the prophets ; he feeds a hundred of them with twenty barley loaves, and a few ears of corn which had been presented to him by a man from the unknown town of Baal-shalisha. (2 Kings iv: 38 seq.)

The healing of a Syrian nobleman, captain of the host of the king of Syria, is the next act of the prophet ; but the scene of this interesting story of Naaman is not specified.

DAMASCUS.

Damascus, from whence Naaman came, lies in a plain east of Anti-Libanus, about fifty miles from the Mediterranean and one hundred and fifty north-by-east

Relief of the poor widow ? Visits to Shunem ? Situation of Shunem ? Entertained by the Shunamite ? Death and restoration of her son ? Healing the poisoned pottage at Gilgal ? Interview with Naaman ?

Situation of Damascus ? Distance and bearing from Jerusalem ?

from Jerusalem. In the midst of surrounding sterility, the city itself is embosomed in gardens and orchards of surpassing richness, and overshadowed with the deepest verdure and richest luxuriance of oriental foliage.

It is a charming oasis in a desert, a terrestrial paradise, the admiration of every traveller. "Oh, how lovely," exclaims Lord Lindsay, "the city with her picturesque minarets, sailing like a fleet through a sea of verdure!" It is fabled of Mohammed, that when he looked at it, he exclaimed, "Man can have only one paradise; I shall not enter this below, lest I should have none above."

"I was riding at the head of the caravan, at a few paces behind the Arabs of Zebdami. They suddenly stopped short, and uttering exclamations of joy, pointed to an opening in the rock on our right; I approached, and looking through the cleft, I beheld the grandest and most singular prospect that ever presented itself to the eye of man. It was Damascus and its boundless desert, lying at the depth of a few hundred feet below us.

"The city, surrounded by its ramparts of black and yellow marble, flanked by its innumerable square towers, crowned by sculptured cranies, commanded by its forest of minarets of every form, and intersected by the seven branches of its river and its numberless streams, extended as far as the eye could reach. It was a labyrinth of gardens and flowers, thrusting its suburbs here and there in the vast plain, encircled by its forest

Gardens and orchards? Luxuriant vegetation? Contrast with the country around? Exclamation of Lord Lindsay? Saying of Mohammed? Description by Lamartine? Appearance of the buildings of the city intermingled with foliage of trees? Extent of forests and gardens? Variegated landscape?

of ten leagues in circumference, and everywhere shaded by groves of sycamores, and trees of every form and hue.

“From time to time the city seemed lost beneath the umbrageous canopies of these trees, and then again re-appeared, spreading into broad lakes of houses, suburbs, and villages, interspersed with labyrinths of orchards, palaces, and streamlets. Our eyes were bewildered, and only turned from one enchantment to fix upon another.

“I understand that Arabian traditions represent this city and its neighbourhood to form the site of the lost Paradise; and certainly I should think that no place upon earth was better calculated to answer one’s idea of Eden.

“The vast and fruitful plain, with the seven branches of the blue stream which irrigates it; the majestic framework of the mountains; the glittering lakes which reflect the heaven upon the earth; its geographical situation between the two seas; the perfection of the climate:—everything indicates that Damascus has at least been one of the first towns that were ever built by the children of men—one of the natural halts of fugitive humanity in primeval times. It is in fact one of those sites pointed out by the hand of God for a city—a site predestined to sustain a capital, like Constantinople.

“These are perhaps the only two cities which could not possibly have taken their post in an empire from arbitrary selection; but which were palpably indicated by the configuration of the places. So long as the earth shall bear empires upon her surface, Damascus will

Advantages of the place? Antiquity of it? Comparison with Constantinople?

continue to be a great city, and Stamboul the metropolis of the world.

“On emerging from the desert, and entering on the plains of Cœle-Syria, and the valleys of Galilee, the caravans of India need repose—and they find a spot of enchantment at Damascus. Commerce is there upheld by industry. Damascus is, like Lyons, one vast manufactory. Its population, according to some, reaches four hundred thousand souls; according to others, only two hundred thousand.”*

This scene of loveliness is created by the fertilizing influence of the river Barada, formed by the union of two streams, one of which is reputed to be the ancient Abana. These waters, conducted through the gardens, groves, and orchards of Damascus, create, under an oriental sky, this enchanting scene of exuberance and beauty. These forests and orchards extend north and south some thirty miles, and half of this distance in width.

Abana, the Barada, one of the rivers of Damascus, springs from the lofty sides of Lebanon, a few miles north-west of the city, and rushes down a rapid descent of a thousand feet into the plains below.

Pharphar, the modern A'waj, rises from a lower ridge of the lofty Hermon, more remote than the sources of Abana, and in a direction west-by-south from Damascus. One of its sources is a singular syphon fountain, which issues from a low cave beneath a hill of pudding-stone. At certain periods of the year it is said to rise from a great depth in the earth, throwing out,

Population of the city? River Barada? Formed from what rivers? Abana and Pharphar? Origin and course of them?

* Lamartine, vol. ii. 113-115; 133, 134.

with a noise like the roar of cannon, great quantities of fish in a torrent of blood-red water. It is described as a fine "rapid stream, flowing eastward towards Damascus, which being increased by others in its course, forms the Pharphar, one of those rivers which have ever been the pride of the Damascenes."

Damascus has been, from time immemorial, a place of immense travel and trade between countries north and south and east and west of it; by which means it has accumulated great wealth.

Many houses of its merchants, though presenting a rude and uninteresting exterior, to disguise the wealth within, are fitted up in the interior in a style of princely magnificence.

It was a flourishing city in the days of Abraham, in whose history it first comes into notice, as the native place of his faithful and pious servant, Eliezer. It is probably the oldest inhabited city in the world.

It was the capital of the Syrians, those early invaders and lasting foes of the Israelites. It still has a long street, running more than a mile in a direct line, through the city, well corresponding to the street called "*Straight*" in the days of the apostles. (Acts ix: 11.)

Venerable city! sole survivor of cities, states, and empires that have arisen, flourished, and fallen around her! There she stands, like an ancient pillar in a desert, lone and lofty amidst the waste of ages. Venerable city! venerable for her great antiquity, and for the strange vicissitudes of peace and war, prosperity and adversity, that in the long lapse of years have passed over her:—

Trade of Damascus? Travel through it? Houses of its merchants? Exterior, why rude? Style of the interior? First notice of Damascus? Capital of what people? Street called *Straight*? Venerable for what, in age? In the history of events?

for ever memorable for that marvellous vision of the Son of God, which at her gates burst upon Saul the persecutor; accompanied with the startling cry—Saul, Saul, why persecutest thou me, which caused him to fall, trembling and astonished, to the earth, and to exclaim—Lord, what wilt thou have me to do? (Acts ix: 6; xxii: 10.)

HISTORY OF ELISHA.

To return to the history of Elisha:—he is with the prophets who are cutting timber on the banks of the Jordan, where he recovers an axe that had fallen into the river.

Again, he is at Dothan, supposed by some to have been in the valley between the mountains of Little Hermon and Gilboa, by others, a few miles north of Samaria. Here the Syrians, sent for his arrest, are smitten with blindness, and led into the presence of the king at Samaria. (2 Kings vi.)

Passing the incidents of the horrible famine when the mother was constrained to subsist on the flesh of her own offspring, and the sudden plenty by the retreat of the Syrians (2 Kings vi: 24 seq.; vii.), we find Elisha himself, for reasons which do not appear in his history, at Damascus, where he assures Ben-hadad of his speedy death. (2 Kings viii: 1–15.)

Next he commissions a prophet to go to Ramoth-Gilead, to anoint Jehu to be king.

For ever memorable for what? Describe the miraculous arrest and conversion of Saul.

Elisha causing the prophet's axe to swim? Scene of this miracle? Where was Dothan? Attempt of the Syrians to capture Elisha? Their own capture? Horrible famine? Sudden plenty, how caused? Elisha at Damascus, why? Interview with Ben-hadad? Where is Ramoth-Gilead? Prophet sent there for what?

Elisha now disappears from the page of history for half a century, and even his final resting-place in his grave is unknown ; though we are informed of the incidents of his sickness and burial. (2 Kings xiii : 14 seq.) He exercised the prophetic office through several successive reigns in Israel for the space of seventy years, and died at a great age.

HISTORY OF JUDAH AND ISRAEL.

The history of Judah and Israel, in the interval between the anointing of Jehu and the death of Elisha, offers little worthy of geographical notice. In connexion with the revolt of Edom, in the reign of Jehoram the son of Jehoshaphat, and before the reign of Jehu, the town of Zair is mentioned as a place of rendezvous for the forces of Jehoram. (2 Kings viii : 21.) Nothing further is known of the place.

The revolt of Libnah is noticed in the same connexion as though it were a town of Edom. (2 Kings viii : 22 ; 2 Chron. xxi : 10.) It is understood, however, to be the levitical city of Judah, on the plains in the neighbourhood of Eleutheropolis, west and north of Hebron. Frequent mention has been made of the place. Its locality has not been discovered. The revolt is ascribed to the idolatry which had been introduced, in which Libnah, a city of the priesthood, refused to join.

Jezreel, where Jehu fulfilled the dreadful denuncia-

Subsequent life of Elisha ? Sickness and burial ? Continuance in the prophetic office ? What is known of the last fifty years of his life ?

Revolt of Edom ? In whose reign ? What is said of Zair ? Revolt of Libnah ? Where was Libnah ? In what connexion has it been mentioned before ? Occasion of the revolt ? Prophetic denunciation against Ahab and Jezebel ?

tion which had been uttered by Elijah twenty years before against Ahab and Jezebel (2 Kings ix.); has become familiar to us in the preceding history.

Megiddo, to which Ahaziah fled, has already been described. It was ten miles west of Jezreel. Of Gur and Ibleam we only know, from the narrative, that they must have been between Jezreel and Megiddo. (2 Kings ix: 27-29.)

In the reign of Jehu, the Syrians greatly reduced the kingdom of Israel, by the conquest of the country east of Jordan, as far south as Aroer, on the river Arnon, which empties into the Dead Sea near the middle of its eastern shore. (2 Kings x: 32, 33.)

Amaziah, king of Judah, about 825 B. C. made a successful expedition against the Edomites, over whom he gained a decisive victory in the Valley of Salt, south of the Dead Sea, and of Usdum, the vast salt mountain connected with the pillar of salt already described.

“The ridge is in general very uneven and rugged, varying from one hundred to one hundred and fifty feet in height. It is indeed covered with layers of chalky limestone or marl, so as to present chiefly the appearance of common earth or rock, yet the mass of salt very often breaks out, and appears on the sides in precipices forty or fifty feet high and several hundred feet in length, pure crystallized fossil salt.

“We could at first hardly believe our eyes, until

Fulfilment of them? Fate of Ahab; of Jezebel? Who was Ahaziah? Flight? What is said of Gur and Ibleam? Where were they? Conquest of the Syrians? Where was Aroer? Where does the river Arnon empty? Who was Amaziah? When did he reign? Where was the Valley of Salt? Describe the salt mountain, Usdum? Its length, height, and position with reference to the Dead Sea? Covering of the mountain?

we had several times approached the precipices, and broken off pieces to satisfy ourselves, both by the touch and taste. The salt, where thus exposed, is everywhere more or less furrowed by the rains. As we advanced, large lumps and masses broken off from above, lay like rocks along the shore, or were fallen down as *debris*. The very stones beneath our feet were pure salt."

This continued to be the character of the mountain, throughout its whole length, a distance of five geographical miles.

PETRA.

In the same expedition, Amaziah took also Selah, the capital of the Edomites, afterwards known by the name of Joktheel, which is now generally identified with the ancient city of Petra.

This wonderful city was known as one of great strength and immense trade, some centuries before the Christian era. It was such in the third century, under the power of the Romans; but all knowledge of it had been totally lost to Europeans, until the last thirty or forty years. Burckhardt has the honour of having discovered its forgotten ruins in 1811. Since that time it has been fully explored and described by many travellers.

During the oblivion of ages, from which it has just emerged, it had become utterly waste and desolate, without an inhabitant, yet presenting in its stupendous

Appearance of the mineral salt ?

What were the names of the city which Amaziah took ? Modern name of it ? Wonderful history of it ? When known ? How long lost ? When discovered and by whom ? Condition into which it had fallen ?

ruins a scene of magnificent desolation, without a parallel in the world.

It is wonderful for situation, also, above all the assembled habitations of man; grand, gloomy, and peculiar, it lies in its deep and hidden recesses, the wonder of the world. In the midst of the wild and terrible scenery of mountain and desert, it is surrounded by towering rocks and crags, which guard in gloomy silence the dark abyss in which it is enshrined.

Petra is in the mountains of Edom, midway between the Dead Sea and the eastern arm of the Red Sea, on the east of Mount Hor, and at its base. From the summit of Mount Hor, the very mount of desolation itself, on looking down upon the confused scenery of rock and crag and mountain height, and cleft and chasm, you notice a deep depression, in the form of an irregular parallelogram, of a mile in length and a variable width of half a mile. At the bottom of this chasm Petra is situated.

The walls of this deep abyss are perpendicular in almost every direction, and from four hundred to six or seven hundred feet high. These perpendicular walls are pierced by many crevices or side valleys, which, at unequal distances, come to an abrupt termination among the overhanging cliffs. These deep cuts and foldings of the perpendicular breastwork endlessly diversify the outline, and enlarge it to the extent of four miles or more.

Magnificence of its ruins? Wonderful situation of it? Scenery around it? Where is this city? From the Dead Sea? From the Ailanitic Gulf? From Mount Hor? View of it from this mountain? Plan or form of it? Wall of it, what and how high? Crevices and side valleys? Extent how enlarged? Circumference of the city?

One of these clefts on the east, called the Syke, leads up by a gradual ascent to the summit of the heights above, and opens a narrow passage for admission to the city, sometimes not more than ten or twelve feet in width, between the rough and frowning walls on each side, which seem ready to collapse and crush the traveller, or imbed him in their bosom. This frightful pass is the principal line of communication with the city. On the north and the south, the breastwork of rocks opens a single pass through which a camel can with difficulty find his way into the city.

One small stream runs down the eastern pass, by which the city was supplied with water. Grooves are everywhere cut around the sides of the walls, to collect every drop of the precious treasure which trickles down their sides, and to convey it off to cisterns and reservoirs for the use of the inhabitants. Many of these reservoirs, cut in the solid rock, still remain in a good state of preservation.

The area at the bottom in whole or in part was occupied with the buildings and streets and public promenades of this ancient metropolis, of which only one solitary palace remains. It is square, and about thirty-five paces along each side.

The front towards the north was ornamented with a row of columns, four of which are standing. An open piazza back of the colonnade extends the whole length of the building. A noble arch, thirty-five or forty feet

Access to the city? Name of it? Dimensions of it? What other means of access to the city? What stream of water supplied the city? Measures for procuring other supplies? How retained for use? What remains of them? How was the ground-plan occupied? What structure remains here? Describe the front? The colonnade? The piazza? The arch?

high, leads to one of the apartments. The building is called by the Arabs, "Pharaoh's house."

But the most wonderful remains of this ancient city are the excavations in the perpendicular facings of the rocks which enclose it. The city seems actually to have been carried on all sides for several hundred feet up these perpendicular walls of solid rock, out of which innumerable apartments, of every conceivable form and size, have been chiselled for the service of men.

It is generally conceded that these excavations were not merely depositories for the dead, but were used also for private dwellings, for theatres and temples.

They occupy not only the front but the sides of various ravines and recesses, which are sunk into the face of the enclosure in every direction. In a direct line these excavations would extend five or six miles, and are sometimes carried up to the summit of the rocks. The ascent to them was by flights of stairs cut out of the rock, and running obliquely up the perpendicular face of it.

Many of these apartments are adorned in front with curious ornamental work, façades, columns, and statues all hewn out of the rock, and still adhering as a part of it. Both nature and art combine to lend a strange charm, like a scene of enchantment, to these wonderful ruins.

"Nothing contributes so much to the almost magical effect of some of these monuments as the rich and vari-

Name given by the Arabs? What are the most wonderful remains of the city? Describe the excavations in the perpendicular walls? What was the object of these excavations? Extent of them in height? In length? Ascent to them how ornamented? What embellishments of nature? Various colours in the rock?

ous colours of the rock out of which, or, more properly, in which they are formed.

“ Many of them are adorned with such a profusion of the most lovely and brilliant colours as, I believe, it is quite impossible to describe. Red, purple, yellow, azure or sky-blue, black, and white, are seen in the same mass distinctly in successive layers, or blended so as to form every shade and hue of which they are capable—as brilliant and as soft as they ever appear in flowers or in the plumage of birds, or in the sky when illuminated by the most glorious sunset. The red perpetually shades into pale, or deep rose or flesh colour. The purple is sometimes very dark, and again approaches the hue of the lilac or violet.

“ The white, which is often as pure as snow, is occasionally just dashed with blue or red. The blue is usually the pale azure of the clear sky or of the ocean, but sometimes has the deep and peculiar shade of the clouds in summer when agitated by a tempest.”*

The opening of the Syke on the east is adorned by two splendid façades ; further up, in one of its gloomy recesses among the tombs, is an immense theatre, capable of seating five thousand spectators ; and further still is the most attractive of these ruins, the Treasury of Pharaoh. It is an immense temple cut out of the facing of the rock, with a front highly ornamented, exhibiting an exquisite piece of architecture. The pinnacle of the temple, at the height of a hundred feet, is surmounted by a beautiful urn.

Effect of them ? Situation and extent of the theatre ? Describe the Treasury of Pharaoh.

* Dr. Olin, vol. ii. 22, 23.

On the mountain west of the town there is also a vast temple; the front of it is forty-eight paces in length, and adorned with eight immense columns. The temple stands upon one of the highest, wildest crags of the mountain, the sides of which have been hewn down and carried away. So that the temple stands a single piece of carved work chiselled out of the mountain—a stupendous work of an unknown people, at an age equally unknown.

This mysterious and devoted city and country was frequently the subject of prophetic denunciations, which are strikingly fulfilled in the gloomy desolations of Petra. (Isa. xxxiv; Jer. xlix; Ezek. xxxv.)

Soon after his victory over Edom, and the capture of Selah, Amaziah challenged Jehoash, king of Israel, to battle, in consequence of the murders and robberies committed by the troops whom he had dismissed; and was himself overcome and taken prisoner at Beth-she-mesh.

Amaziah was restored to his throne, but Jerusalem was, at the same time, taken; its walls were broken down in part, and the treasures of the temple, and of the king's house, carried away to Samaria. (2 Kings xiv: 8–14.) Several years after this he was assassinated at Lachish.

AZARIAH, KING OF JUDAH.

Under Azariah, called also Uzziah, Judah had a season of prosperity, during his long reign of half a cen-

Situation of the temple on the western mountain? Describe the temple. Prophetic denunciations against the city and country? Occasion of the battle between Amaziah and Jehoash? Where fought, and the result of it?

Character of Azariah's reign?

tury, from 809 to 760 B. C. This king restored the lost territory of Judah, and extended its borders again to the Red Sea; on the head waters of which he again built Elath, near Ezion-Geber. (2 Chron. xxvi; 2 Kings xiv: 21, 22.)

He extended his conquests also into the land of the Philistines. Ashdod and Gath, whose walls he broke down, have been already described. Jebnah was in the northern part of Philistia, nearly west of Ekron, and midway between it and the sea, at the distance of three or four miles from the coast.

The modern name of the place is Yebua. It is situated on a small eminence, on which are the ruins of an ancient church. The Arabians of Gur-Baal are in the Septuagint styled "the Arabians that dwelt above Petra." They and the Meahunims were doubtless tribes in Arabia Petræa.

REIGN OF JEROBOAM II.

Jeroboam, the contemporary of Uzziah, was equally successful against the Syrians. He recovered all the conquests which they had made during the reigns of Jehu and Jehoahaz, and restored to the empire its ancient boundaries, from Hamath to the Dead Sea, the sea of the plain, as Jonah, the son of Amittai, had predicted. (2 Kings xiv: 23-29.)

THE ENTERING OF HAMATH.

This place, of which such frequent mention is made as the northern limit of the territory of the Israelites, has

Continuance and date of it? Results of it? Where was Gath, Ashdod, and Jebnah? Situation and ruins of it?

What is said of Jeroboam's reign?

What does the entering of Hamath denote?

been recently explored by our missionary, the Rev. Mr. Thompson. It is a narrow pass between Lebanon and Anti-Lebanon, at the head of the great valley of Cœle-Syria, above Baalbec, at the head waters of the Orontes, which runs north and west one hundred and fifty miles into the north-eastern coast of the Mediterranean, and a little above the source of the Leontes, which runs south-west eighty-five miles into the same sea, above Tyre.

The two mountain ridges come close together, while the Orontes, rushing out from the base of the mountain, at the head of a wild and savage gorge, forms at once the largest river in Syria, with the exception, perhaps, of the Jordan, and sets in a furious current directly across the plain towards Anti-Lebanon. The quantity of water is prodigious, clear as crystal and cold as the snow of Lebanon.

This almost impassable river forms the natural boundary of the kingdom of Hamath on the south, and the limit of the land promised to Israel on the north. "Here, I suppose," continues our traveller, "was the 'entering in' of the land of Hamath."

Hamath was settled soon after the flood by one of the sons of Canaan. It clearly defines the northern boundary of the Land of Promise. Our traveller's account of this interesting and important locality is as follows:

"Hamath is mentioned in all the accounts of the northern border of the promised land, by Moses, Joshua, Ezekiel, and Zechariah, and in one connexion or another, it is met with in nearly half the books of the Bible. It has never changed its name, except amongst

Where was it? At the head of what rivers and valley? Describe them. The entering of Hamath? Original settlement of Hamath? Importance of this locality?

the Macedonian Greeks, who called it Epiphania, in honour of Antiochus Epiphanes. But, with the dynasty, this foreign name also disappeared. Thus it appears that but few sites in ancient geography are so certainly ascertained as this of Hamath. And yet, since the days of Jerome, at least, there has been much confusion in regard to it.

“Hamath has not only been a well-known city from the very earliest times, but it has never ceased to be the capital of a kingdom, or of a province, known by this name. Before the time of David, the *kingdom* of Hamath included, as I suppose, the *province* of Zobah, the Chalcis of the Greeks and Romans, the Kunsarin of the Arabs. By the time David rose into power, Hadadezer had become king of Zobah, and the enemy of Toi, king of Hamath, probably because he had erected a rival kingdom out of a part of Toi’s dominions. Hence Toi sent to congratulate David upon his victory over Hadadezer. (2 Sam. viii : 10.)

“This supposition also explains 2 Chron. viii : 3, 4, where Solomon is said to have built stone cities in Hamath, that is, Hamath-Zobah, that part of the original kingdom of Hamath which Solomon’s father had conquered from Hadadezer. We are not to suppose that Solomon fought against Toi or his son, but merely built cities in the provinces conquered by David, of which Palmyra was the most celebrated. Modern Hamath is a large town, containing at least thirty thousand inhabitants. There are about twenty-five hundred

What was Hamath called under the Macedonian dynasty? What did the kingdom of Hamath include before the time of David? King of Zobah in David’s time? Cities built by Solomon in Hamath? Population of modern Hamath?

Greek Christians, a few Syrians, and some Jews; the rest are Moslems.”*

The reader may profitably compare, in this connexion, the following passages: Gen. x: 18; Num. xxxiv: 8; Josh. xiii: 5; Judges iii: 3; 1 Kings viii: 65; 2 Chron. viii: 8.

Tiphsah, smitten by the usurper Menahem (2 Kings xv: 16), appears to be a city near Tirzah, the former capital of Israel; but the situation of both of these places seems to be irrecoverably lost. Tirzah, mentioned in this connexion, is to be distinguished from that of the same name, the ancient Thapsacus on the Euphrates, to which Solomon extended his empire. (1 Kings iv: 24.)

THE ASSYRIAN EMPIRE.

This empire here comes again into notice, after an oblivion, in sacred history, of some fifteen hundred years. (Gen. x: 11, 12.)

That ancient empire is, however, to be carefully distinguished from the modern, which now becomes intimately connected with Jewish history. It rose suddenly into great power, and continued about a hundred and fifty years, when it was merged in the Chaldee-Babylonian empire after a war of three years.

Nineveh, its capital, founded at that early age, and now a large and flourishing, but wicked city, begins to be the frequent subject of prophetic denunciation. These modern Assyrians, in the subsequent history of the kings

What incident at Tiphsah? Where was it? The two Tirzahs, where?

Assyrian empire? Where first mentioned? Again brought into notice? Hostility to Israel and Judah?

* Bib. Sacra, vol. v. 680, 681.

of Judah and Israel, become their most formidable foe, and their most frequent invaders. These invaders extend their conquests over the whole territory of the Syrians, lying between them and Palestine; and within half a century, repeatedly invade Palestine. They even wage successful war with the distant empire of Egypt, and bound their dominion on the west, by the coast of the Mediterranean.

NINEVEH.

Nineveh was built on the Tigris, from two hundred and fifty to three hundred miles above Babylon, near the modern Mosul, and in the neighbourhood of the Nestorians, in whom the American churches have become so much interested by reason of their missionary establishments among them.

This ancient city was of an extent fully equal, if not superior to that of Babylon itself. Some writers estimate it to have been forty-eight, and others sixty miles in circumference. It was surrounded by a wall a hundred feet high, and so broad that three carriages could be driven abreast on them. Upon the wall stood also fifteen hundred towers, each two hundred feet in height.

In the days of Jonah, there were in it a hundred and twenty thousand children, who knew not their right hand from their left; which, according to the usual rate of calculation, requires us to estimate the population at two millions of souls. Her merchants are said by Nahum to have been more in number than the stars of Heaven. (Nahum iii: 16.) In the book of Jonah it is described as an exceeding great city of three days'

Invasions and conquests?

Nineveh, where built? Extent? Wall and towers? Population?

journey. He went himself a *day's journey* into the city, that is, apparently, he went so far towards the heart of the city before he began his prophetic cry against it.

THE PROPHET JONAH.

To this account of Nineveh we subjoin the geographical notices connected with the life of Jonah. He lived in the reign of Jeroboam II., 824-783 B. C. His native place was Gath-hepher (2 Kings xiv : 25), which is supposed to have been in Galilee, at no great distance north-west from Nazareth, and south-west from Cana.

Joppa, to which he repaired in his vain endeavour to flee from the presence of the Lord, is the principal port on the Mediterranean, for the trade of Jerusalem, about thirty-two miles distant, and more than twice that distance from his native place.

Joppa stands on a rocky, oblong hill, the houses and streets regularly rising one above another in tiers, according to the elevation of the different strata forming the site of the buildings. Neither the houses nor the walls of the place are by any means so despicable as they are often represented to be.

Near the eastern gate is a cistern highly ornamented, containing an Arabic inscription. The market is supplied with a great profusion of fruit. The best buildings lie along the street contiguous to the sea, including the principal stores of the merchants. The harbour is small, and the waters too shoal to admit any but ves-

Period of Jonah? Native place? Where is Joppa? Why at Joppa? What is the present appearance of Joppa? Cistern? Market? Where are the principal buildings? What is said of its harbour?

sels of very small size. It is unsafe, by reason of hidden rocks and its exposure to high winds.

Joppa is remarkable as the residence of Cornelius the centurion, the first gentile convert, to whom Peter was sent. (Acts x.)

From the shore on which Jonah was thrown, a journey of some five hundred miles awaited him, over the mountains and deserts, to the devoted city against which his denunciations from the Lord were directed.

Other prophets, as Isaiah, Nahum, and Zephaniah, predicted also the overthrow of Nineveh. The entire prophecy of Nahum is occupied with the burden of Nineveh. (In connexion with the book of Jonah, compare Isa. xiv: 24 seq.; Zeph. ii: 13; Ezek. xxxi.)

These prophecies received their fulfilment in the destruction of Nineveh by the Medes and Babylonians, 625 B. C.

REMAINS OF NINEVEH.

The ruins of Nineveh, now disinterred, after having been buried and lost more than two thousand and two hundred years, are one of the most remarkable results of modern research. With the single exception of the records of revelation these ruins carry us back far beyond the earliest periods of recorded time. Xenophon, B. C. 400, says, Nineveh was "a great deserted city, which in olden times the Medes inhabited." He passed it in his retreat with his ten thousand Greeks; but knew not that what he saw and described were the remains of this renowned city.

Journey to Nineveh? Other predictions against Nineveh? How were these predictions fulfilled?

Ruins of Nineveh? Antiquity of them? How described by Xenophon?

Even Herodotus, the Father of History, B. C., 450, knows as little as Xenophon of Nineveh, such was the profound oblivion into which it had fallen as early as the beginning of authentic history. And yet below the depths of this oblivion, there is another, darker, deeper still, from beneath which, the ruins to which we refer have been recovered. The ruined structures of which Xenophon speaks were erected upon those of a city, so ancient as to have been worn down to dust, and forgotten, even when the second Nineveh was built.

These venerable relics, therefore, transport us back to a distant antiquity, far beyond that of the Great Pyramid of Egypt, and the gray monuments of the most ancient Egyptians. They reveal the history of the city of Nimrod, built, probably, but three generations after the flood. If so, they are the oldest ruins of the works of man upon the face of the earth.

Those ancient Assyrians who went with Nimrod, that mighty hunter before the Lord, and builded Nineveh, are no longer unknown to us. Mr. Layard has dug up a considerable portion of their history, after it had been buried for nearly three thousand years. We now have as distinct, though not as perfect, an idea of what manner of beings they were, of their dress, arms, and implements, their government and religion, their modes of making war and following the chase, their progress in the arts, and even their domestic habits, as we have of the corresponding points in relation to the Egyptians.

These huge old mounds, after being dumb for so

Herodotus' knowledge of them? Remoter antiquity of them? Antiquity of them compared with the Egyptian pyramids? What information is derived from them respecting the Assyrians?

many centuries, have given up their secrets, and have spoken clearly as to the character and history of the people who raised them.

The localities of these mounds are three in number: Nimroud, Khorsabad, and Kouyunjik. The first of these, which has been explored by Mr. Layard, is on the Tigris, eighteen miles below Mosul. It is about one thousand feet long, and five hundred wide. In the north-west angle of this mound is a pyramid, one hundred and forty-four feet in height, and seven hundred and seventy-seven in circumference. It appears to have been an immense palace, on the south side of Nineveh, which is supposed to have extended up the river, on both sides, to Khorsabad, twelve miles above Mosul.

The Arabs, under Mr. Layard's directions, had hardly struck a spade into the ground, before they hit upon the upper part of a large slab. This was connected with others, which formed the top of a hall of unknown extent, and raised to an intense excitement the mind of Mr. Layard, in contemplation of sculptured stone, inscriptions, and buried edifices about to be revealed.

His account of his first night upon the ground is very striking:—

“I had slept little during the night. The hovel in which we had taken shelter, and its inmates, did not invite slumber; but such scenes and companions were not new to me. They would have been forgotten, had my brain been less excited. Hopes long cherished were now to be realized, or were to end in disappointment. Visions of palaces under ground, of gigantic

Localities of the mounds? Situation of the first, explored by Mr. Layard? Length and width? Pyramid? Mr. Layard's account of his first night on the site of Nineveh?

monsters, of sculptured figures and endless inscriptions, floated before me. After forming plan after plan for removing the earth and extricating these treasures, I fancied myself wandering in a maze of chambers from which I could find no outlet. Then again all was re-buried, and I was standing on the grass-covered mound. Exhausted, I was at length sinking into sleep, when, hearing the voice of Awad, I rose from my carpet and joined him outside the hovel. The day already dawned. He had returned with six Arabs, who agreed for a small sum to work under my direction."

The Arabs were equally excited, in expectation of hidden treasures to be discovered. One of the sheiks the second day came to Mr. Layard, with a mysterious and confidential air, and calling him aside showed some ivory ornaments upon which were traces of gold leaf, and exclaimed, "O Bey, Wallah! your books are right, and the Franks know that which is hid from the true believer. Here is the gold, sure enough, and, please God, we shall find it all in a few days. Only don't say anything to those Arabs, for they are asses, and cannot hold their tongues. The matter will come to the ears of the pacha."

The first discovery of sculpture was that of two enormous winged lions with human heads, emblems of the divinity of the place. These lions guarded the entrance to the palace. One day, when Mr. Layard was at a little distance, two of the Arabs came running to him at the top of their speed, exclaiming, with great eagerness, "Hasten, O Bey, hasten to the diggers, for they have found Nimrod himself! Wallah! it is wonderful, but true. We have seen him with our eyes. There is

Expectations of the travellers and the Arabs? Their discoveries?

no God but God!" They had uncovered an enormous human head, sculptured in full out of alabaster.

"I saw at once that the head must belong to a winged lion or bull similar to those of Khorsabad and Persepolis. It was in admirable preservation. The expression was calm yet majestic, and the outline of the features showed a freedom and knowledge of art scarcely to be looked for in works of so remote a period. The cap had three horns, and, unlike that of the human-headed bulls hitherto found in Assyria, was rounded and without ornament on the top.

"I was not surprised that the Arabs had been terrified at this apparition. It required no stretch of imagination to conjure the most strange fancies. This gigantic head, blanched with age, thus rising from the bowels of the earth, might well have belonged to one of those fearful beings which are pictured in the traditions of the country, as appearing to mortals, slowly ascending from the regions below."

The corresponding figure of this piece of sculpture was soon discovered over against it. They were both twelve feet in height, and as many in length. A knotted girdle, ending in tassels, was carried round the loins, and the finest lines in these ornaments and in their wings appeared in their primitive freshness. The body and limbs were admirably portrayed; muscles and bones, although strongly developed to display the strength of the animal, showed at the same time a correct knowledge of its anatomy and form.

"I used to contemplate for hours these mysterious emblems, and muse over their intent and history. What

Describe the winged image which had been discovered? Expression of it? Style of the workmanship? Corresponding figure? Size? Workmanship of it? Remarkable preservation of the figures?

more noble forms could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from nature by men who sought unaided by the light of revealed religion, to embody their conception of the wisdom, power, and ubiquity of the Supreme Being? They could find no better type of intellect and knowledge than the head of a man; of strength, than the body of a lion; of rapidity of motion, than the wings of the bird.

“These winged human heads were not idle inventions, the offspring of mere fancy. They had awed and instructed races which flourished three thousand years ago. Through the portals which they guarded, kings, priests, and warriors had borne sacrifices to their altars long before the wisdom of the East had penetrated to Greece, and had furnished its mythology with symbols long recognised by the Assyrian votaries. They may have been buried, and their existence may have been unknown before the foundation of the eternal city. For twenty-five centuries their existence had been hidden from the eye of man, and they now stood forth once more in their ancient majesty.

“But how changed was the scene around them! The luxury and civilization of a mighty nation had given place to the ignorance and the wretchedness of a few half-barbarous tribes. The wealth, temples, and the riches of great cities had been succeeded by ruins and shapeless heaps of earth. Above the spacious hall in which they stood, the plough had passed and the corn now waved.

“Egypt has monuments no less ancient and no less wonderful, but they have stood for ages to testify her

Typical meaning of the human head? Of the body of the lion? Of the wings? Influence upon ancient mythology? Changes in the world since they were formed?

early power and renown, while those before me had but now appeared to bear witness, in the words of the prophet, that once the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud of a high stature, and his top was among the thick boughs.

* * * * * His height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all the great nations :” Ezek. xxi : 3, 5, 6. But now is “ Nineveh a desolation, and dry like a wilderness, and flocks lie down in the midst of her ; all the beasts of the nations, both the cormorant and bittern lodge in the upper lintels of it ; their voice sings in the windows, and desolation is in the threshold :” Zeph. ii. 13, 14.

These lions guarded the portals to a long and narrow hall, which formed a part of a vast quadrangular palace, the sides of which are lined with slabs of limestone and alabaster curiously wrought, and overspread with sculptures and inscriptions in the mysterious cuneiform characters.

The sculptures are in bold bas-relief, and beautiful specimens of art, but much more interesting and important as illustrations of the manners and customs, the domestic habits and general character of this extraordinary people.

It is difficult to give any idea of the variety and complexity of the subjects represented on these sculptured

Typical representation of the Assyrian in Scripture ? The portal guarded by these lions ? Slabs which line the walls ? Importance of the bas-reliefs ?

slabs, within the limits to which this section is restricted. They relate chiefly to the operations of war and the chase, the ceremonies of religion, and the homage paid to kings. But these representations are given with such minuteness of detail, with all the particulars of costume and of customs, as to constitute a full pictorial history of these ancient Assyrians and their modes of life.

Now the king is seen going forth to the conquest of a foreign nation. The monarch in splendid attire, his chariot and charioteer, his shield-bearer and buckler, his warriors in different attitudes, in their war chariots, and the royal standard waving above them, bearing on its folds the figure of an archer in a horned cap, and standing on a bull, form a striking picture of this military expedition.

Then the procession is seen returning after victory. Musicians are playing on stringed instruments. Attendants are bringing human heads and throwing them before the victors. The warriors march unarmed, bearing their standards, and an eagle flies before them with a human head in its talons. After these comes the monarch. An eunuch holds a parasol over him, and the horses of his chariot are led by grooms.

“After the procession we have the castle and pavilion of the conquering king. The ground plan of the former is represented by a circle divided into four equal compartments, and surrounded by towers and battlements. In each compartment there are figures apparently engaged in various culinary occupations, and preparing the feast. One is holding a sheep, which the other is cutting up. Another appears to be baking

Variety of subjects represented? Battle-scene? The king going to it? The procession returning? Castle and pavilion of the king?

bread. Various bowls and utensils are placed on tables and stools, all remarkable for the elegance of their forms.

“The pavilion is supported by three posts or columns; on the summit of one is the fir-cone—the emblem so frequently found in the Assyrian sculptures. On the others are figures of the ibex or mountain goat, their feet brought together, as if preparing to jump. They are designed with great spirit, and carefully executed.

“The material, probably silk or woollen stuff, with which the upper part of the pavilion is covered, is richly ornamented, and edged with a fringe of fir-cones, and another ornament, which generally accompanies the fir-cone, when used in the embroidery of dresses and in the decoration of rooms. Beneath the canopy is a groom cleaning one horse, while others, picketed by their halters, are feeding at a trough.

“An eunuch, who appears to stand at the entrance of the tent, is receiving four prisoners, with their hands tied behind, brought in by a warrior in a pointed helmet. Above this group are two singular figures, uniting the human form with the head of a lion. One holds a whip or a thong in the right hand, and grasps his under jaw with the left. The hands of the second are elevated and joined in front. They wear under-tunics descending to the knees, and a skin falls from the head over the shoulders down to the ankles. They are accompanied by a man, clothed in a short tunic, and raising a stick with both hands.” Are these singular figures emblematic, perhaps, of the character of the conquered nation?

Columns supporting the pavilion? Covering of it? Singular figures in the group?

These discoveries indicate a proficiency in the arts far greater than has usually been ascribed to ancient nations even less remote. These Assyrians were not only well skilled in many of the principles of mechanics, and in the useful arts, but they were skilful workers in the metals, and in glass, and even in the precious stones. In sculpture and painting they particularly excelled. Ezekiel must have gazed upon these specimens of art, to describe so accurately the "men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to." Chap. xxiii: 14, 15.

It is a curious fact that the walls of these magnificent halls have no windows or side-lights, and were apparently sunk into these artificial mounds to protect the inmates of them from the intolerable heat of that climate, just as at the present day the inhabitants of the country retire to their cellars for a similar purpose. Our missionaries at Mosul have themselves observed the thermometer to stand at 115° of Fahrenheit in the shade on the north side of the house. In such insufferable heat, a palace under ground must be the richest luxury that imperial power can command.

One of the most interesting discoveries of Layard, is an obelisk of black marble, seven feet long, covered with hieroglyphics, and containing also an inscription of two hundred and two lines, in cuneiform characters. This, by means of the hieroglyphics, may yet reveal the

Proficiency of the Assyrians in the arts? In what did they excel? Absence of windows, how explained? Heat of the climate? Describe the marble obelisk discovered? Hieroglyphics and inscriptions on it? Literary importance of it?

meaning of these mysterious characters, and, like the famous Rosetta stone, be the key to a language more ancient, more recondite, and more instructive than the hieroglyphics of Egypt. Considerable progress has, indeed, already been made by Mr. Layard and others, in decyphering this extraordinary language, but of the final result he modestly remarks: "It would be unwise to be sanguine, and unphilosophical to despair."

The cuneiform character belongs, perhaps, to the earliest written language. It was in general use in Assyria and Babylonia, and, at various periods, in Persia, Media, and Armenia. The Persian branch of this language is already fully deciphered, and it is earnestly to be desired that these venerable arrow-headed characters should reveal the hidden meaning which they have so long held in such profound secrecy, in defiance of the most painful and searching scrutiny to which they have been subjected.

But one, the most interesting of these discoveries, is the light which is thrown by them on many passages of Scripture. The following is an instance, taken almost at random from the work before us:—In a bas-relief, captives are led before the king by a rope fastened to rings passed through the lips and nose. This sculpture illustrates the passage 2 Kings xix: 28: "I will put my hook in thy nose, and my bridle in thy lips."

The sacredness of the royal personage is the same as in the days of Esther: iv: 11. Slingers appear among the warriors, like David in his conflict with Goliath. Other valiant men appear attired with the giant's armour, his helmet, his coat of mail, his shield, and his spear.

Probability of decyphering the cuneiform characters? Antiquity and interest of the cuneiform inscriptions? Scriptural illustrations from the discoveries?

Like this prince, the chief men have their shield-bearers going before them.

We must dismiss the subject by commending the work of Mr. Layard to the careful perusal of the reader.*

Very interesting discoveries have also been made at Khorsabad, where appears to have been the opposite side of Nineveh, twenty miles north of Nimroud. Such was the width of this exceeding great city. The result of these excavations is concisely given in the language of another :—

“The walls were of sun-dried bricks, and where they rose above the sculptured slabs, they were covered with paintings. The beams, where they remained, were of mulberry. The buildings were provided with a complete system of sewerage, each room having had a drain connected with a main sewer. Among the ruins, a small chamber was discovered, formed of bricks, regularly *arched*. Many of the bas-reliefs appeared to have been taken from other buildings and re-used.

“Many of the paintings and sculptures, copied by M. Flandin at Khorsabad, have been carefully engraved at the expense of the late government of France. Through the kindness of a friend, we have been permitted to examine between thirty and forty of these splendid and costly engravings. As works of art they are attractive, but as exact transcripts of the scenes and objects of a hoary antiquity, they are inestimable.

“The most obvious impression communicated by

Excavation and discoveries at Khorsabad? Ruins? Arches?
Paintings? Sculptures?

* Nineveh and its Remains. By Austen Henry Layard, Esq., D. C. L. New York: George P. Putnam. 1849. 2 vols. 8vo.

these pictures, is the strangeness of the physiognomy of the men—its unlikeness to the races now existing in Central Asia. They seem to belong to a race or family now unknown. All the figures indicate great physical developement, animal propensities very strongly marked, a calm, settled ferocity, a perfect *nonchalance* amidst the most terrible scenes; no change of feature takes place, whether the individual is inflicting or experiencing horrid suffering. ‘Their bows also dash the young men to pieces; they have no pity on the fruit of the womb; their eye doth not spare children.’

“The pictures are very remarkable as indicating the entire absence of the higher mental and moral qualities, and the exuberance of the brutal part of man’s nature. At the same time, there is not wanting a certain consciousness of dignity and of inherent power. There is a tranquil energy and fixed determination which will not allow the beholder to feel any contempt for these stern warriors.”*

These paintings are a faithful delineation of the character of the Assyrians, as sketched by the pen of inspiration: “They are terrible and dreadful; their judgment and their dignity shall proceed of themselves.” “And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every stronghold, for they shall heap up dust (a mound) and take it.”

JUDAH AND ISRAEL.

To return to the history of Judah and Israel. Mena-
hem was the first to yield to the rising power of the

Character exhibited in these paintings? In the Scriptures?

* Bib. Sacra, vol. v. 552, 553.

Assyrian kings. At the price of an impoverishing drain upon the wealth of his provinces, and of the nation, he purchased peace with Pul, the Assyrian king, 770 B. C. (2 Kings xv: 19, 20.)

About thirty years later, Tiglath-Pileser, the successor of Pul, at the request of Ahaz, a weak, wicked, and cowardly prince, who disgraced the throne of David, returned and made a conquest of Syria and Galilee, and all the territory east of Jordan.

Several places are mentioned which indicate the progress of the invading army, through Naphthali, west of Mount Hermon, and the Waters of Merom. Ijon, Hazor, Abel-beth-maachah, and Kedesh, are all identified as on the line of march from north to south, towards the plain of Esdraelon. (2 Kings xv: 29.) From Galilee, the army appears to have turned eastward for the conquest of Galilee beyond Jordan.

Rezin, the king of Syria, was slain, and his principal men were carried away captive and colonized in the mountainous country, west of the Caspian Sea, on the river Kir (Cyrus), a branch of the Araxes, which flows into that sea. Thus terminated the Syrian empire, 740 B. C. "A people of a foreign aspect," says Jahn, "dwell there at this time, who may be the descendants of these captives."

Many of the Israelites, and particularly the tribes of Reuben, Gad, and Manasseh, were also carried into captivity, and settled in the Assyrian empire.

The occasion of this invasion of Tiglath-Pileser, was

Describe the invasion. Purchase of peace? Invasion of Tiglath-Pileser, how incited? Progress of his advance? Extent of his conquest? Return? End of the Syrian empire? Where carried captive? What tribes of Israel were sent into captivity?

as follows: Pekah, king of Israel, and Rezin, king of Syria, had conspired together against Judah (2 Kings xvi: 5); though in the siege of Jerusalem they were not successful (Isa. vii: 1-9), they succeeded in reducing Ahaz to great distress. Rezin took Elath, on the Red Sea, and smote Ahaz, and carried away captive a multitude to Damascus. (2 Chron. xxviii: 5.)

Pekah also slew in a single battle one hundred and twenty thousand. At the same time the Philistines on the west and the Edomites on the east invaded Judah.

In this extremity Ahaz entreated Tiglath-Pileser to make a diversion in his favour by invading the kingdoms of Syria and Israel. To accomplish this, Ahaz became a voluntary vassal of the Assyrian, and sent him a subsidy of all the sacred and royal treasures.

The result of this expedient, as has been already related, was the overthrow of the Syrian empire, the head of which was Damascus. (2 Kings xvi; 2 Chron. xxviii.) Ahaz found a grave in Jerusalem, 725 B. C., but was denied a sepulchre with the kings of Judah.

Israel was now ripening fast for that destruction which the prophets had foretold. Soon after his losses by the invasion of the Assyrians, Pekah, king of Israel, was assassinated by Hoshea. Then, before Hoshea established himself on the throne, followed a cruel anarchy of ten years, until 730 B. C.

Of this disordered state Isaiah gives a vivid picture: "None spares another; they eat on the right and hunger; they devour on the left and are not satisfied; they

Confederacy against Judah? Result of it? Conquests of Rezin? Of Pekah? Revolt of the Edomites? Of the Philistines? Application to Tiglath-Pileser? Result of it? Subsidies to him? Death of Pekah? Anarchy, continuance of it? Description by Isaiah?

eat each one the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh; and both against Judah. (Isa. ix: 19, 20.)

Hoshea soon became tributary to Shalmaneser, king of Assyria, but two or three years afterwards attempted to throw off the yoke. Seeking the aid of So, king of Egypt, he refused his tribute to Shalmaneser, and imprisoned the Assyrian officer who was appointed to collect it. (2 Kings xvii.)

This indiscretion brought back against Israel the hosts of Assyria, who, after a siege of three years, took Samaria, and completed the destruction of the kingdom of Israel, 721 B. C., and two hundred and fifty-seven years after the schism in the reign of Jeroboam.

Hoshea was carried in chains to Nineveh, and his soldiers, armourers, and the principal inhabitants were carried away captive beyond the Tigris, to the cities of the Medes.

COLONIES IN THE KINGDOM OF ISRAEL.

On the other hand, colonists were sent out from Assyria, and settled in the depopulated land of Israel. These mingled with the people of the land, the dregs of Israel who had been left, and formed a mixed race, who were called Samaritans, inhabitants of Samaria. At first they were all idolaters; but, suffering from the ravages of wild beasts (2 Kings xvii: 26), in punishment, as they imagined, of their neglect of the God of

Hoshea tributary to Assyria? Refusal of tribute? Alliance sought? Invasion of the Assyrians? Siege of Samaria? Date of the overthrow of the kingdom of Israel? After Jeroboam, how long? Captivity of Hoshea?

Colonies from Assyria? Samaritans, origin of them? Rebuke of their idolatries?

the country, they recalled an Israelitish priest to instruct them in the worship of this God.

This priest settled at Bethel, where one of the golden calves had stood. The result was that they combined the worship of God with their own idolatries. This was the origin of the sect of the Samaritans, who, however, gradually purified their worship from idolatry, and returned in great measure to the religion of the Jews; but retained only the sacred books which had been recognised by the whole nation previous to the revolt of the ten tribes.

CAPTIVE ISRAELITES.

We now turn to the settlement of the Israelites in the land of their captivity. It is generally admitted that the remotest province of the Assyrian empire, beyond the mountains of Kurdistan, and not far from the south-west coast of the Caspian Sea, was selected as the scene of Israel's captivity. This province lies at some distance south of Kir, to which the Syrians had been previously exiled.

Gozan is the modern Kizzil-ouzan, the Amardus of Ptolemy, which rises in the north-eastern mountain of the Kurds, and runs, by a very circuitous route, into the Caspian Sea. "Its course is very rapid, though in a serpentine direction; and being augmented by several streams, which rise near the town of Banna, in the north-eastern branch of the Kurdistan mountains, it pours majestically along, through a vast stretch of hilly country northward, until it enters Ghilan, where, thun-

Jewish priest called? Samaritan religion? Sacred books?

Israelites, place of captivity? Gozan? Origin and course of the river?

dering forward amidst the most majestic scenery, it discharges itself at length into the Caspian Sea." Somewhere upon this river, then, we must look for the position of Halah and Habor. (2 Kings xvii : 6.)

The Assyrian colonies that were sent out to the territory of Israel were gathered from Babylon, from Cuthar, Ava, Hamath, and Sepharvaim. (2 Kings xvii : 24.)

The two first mentioned were provinces of Babylonia, which was at this time subject to the power of Assyria. Berodach-baladan, who sent to congratulate Hezekiah on his recovery from sickness, was a tributary prince of this country, which soon gains the ascendancy over Assyria. (2 Kings xx : 12 seq.)

Ava is supposed to have been a province of Mesopotamia. Sepharvaim was in the southern extremity of this province, near the junction of the Euphrates and the Tigris.

PROPHETS BEFORE THE EXILE.

Several of the prophets lived in the reigns of some of the later kings of Israel, whose writings should be read in connexion with the history of the reigns to which they belong. Joel flourished under the reign of Jeroboam II., 790 B. C. Amos was contemporary with him, under the reigns of Uzziah and Jeroboam, 788 B. C. Hosea exercised the prophetic office for more than half a century, under the successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah. Micah was contemporary with Isaiah ; Nahum lies between 721 and 713 B. C., Zephaniah before 628, and Habakkuk 606 B. C.

Halah and Habor, where? What was Babylon at this time? What of Berodach-baladan? Of Ava? Of Sepharvaim?

Period of the prophet Joel? Of Amos? Of Hosea? Micah? Isaiah? Nahum? Zephaniah? Habakkuk?

There is but little in these prophets that requires distinct geographical notice. The places mentioned by them have, for the most part, been already noticed in previous history. Aven, in Amos i: 5, is the valley of Cœle-Syria, between the ranges of Lebanon. Eden is a pleasant valley near Damascus. Teman means the south, here put for Edom. Bozra is the modern Buse-rah, on the caravan route, a few miles north of Petra. It is situated on a hill surmounted by a castle, and surrounded by ruins.

Rabbah was taken by Joab, under David. Before its walls the unsuspecting Uriah fell in the fore front of the hottest of the battle.

Kirioth (Amos ii: 2) is either a general name for the cities of Moab, or else is the same as Kir-Moab. It will receive more particular notice in connexion with other towns of Moab, mentioned by the prophet Isaiah. (Chap. xv.)

Calneh is the same as Calno of Isaiah x: 9, and Canneh, of Ezekiel xxvii: 23, the fourth city of Nimrod, subsequently known in history as Ctesiphon. It lay upon the east of the Tigris, opposite Seleucia. Very extensive walls and canals are still remaining, indicating the remains of a great and opulent city. These remains of this city have been described by an English traveller, from whose works the description of a single building is given:—

“From the bed of the canal, and a quarter of a mile to the north-west, over a space marked by memorials of the past, interspersed with patches of the camel thorn,

Where was Aven? Where Eden? Meaning of Teman? Where Bozra? Situation and ruins? Events at Rabbah? Meaning of Kirioth? What were the names of Calneh? Ruins?

stands the Tauk Kesra, a magnificent monument of antiquity, surprising the spectator with the perfect state of its preservation, after having braved the warring elements for so many ages ; without an emblem to throw any light upon its history ; without proof, or character to be traced on any brick or wall. This stupendous, stately fragment of ages long since forgot, is built of fine furnace-burnt bricks, each measuring twelve inches square by two and three-quarters thick, and coated with cement.

“ The full extent of the front, or eastern face, is three hundred feet. It is divided by a high semicircular arch, supported by walls sixteen feet thick, the arch itself making a span of eighty-six feet, and rising to the height of one hundred and three feet. The front of the building is ornamented and surmounted by four rows of small arched recesses, resembling in form the large one. The style and execution of these are most delicate, evincing a fertile invention and great experience in the architectural art.

“ From the vestibule, a hall extends to the depth of one hundred and fifty-six feet east and west, where a wall forms the back building, a great portion of which, together with part of the roof, is broken down.

“ In the centre of the wall, or western face of the structure, a doorway, measuring twenty-four feet high by twelve wide, leads to a contiguous heap of mounds, extending to the bank of the river, about a quarter of a mile distant. The general shape of these hillocks is elliptical, and their circumference two miles.

“ To the right are fragments of walls, and broken

Bricks of which the town is built ? Extent and style of the front ?
Hall adjacent ? Ruins behind ?

masses of brickwork; to the left, and therefore to the south of the arch, are the remains of vast structures which, though encumbered with heaps of earth, are yet sufficiently visible to fill the mind of the spectator with astonishment, at the thought that the destroying hand of Time could have failed in entirely concealing from the inquiring eye, these wrecks of remote antiquity.”*

“Is not Calno as Carchemish?” (Isa. x: 9)—(both vanquished?) This is Circessum of profane history, a strongly fortified town on the Euphrates, about three hundred miles above Babylon. It was the remotest outpost of the Roman empire towards the Euphrates, in the direction of Persia. Jeremiah (xli: 2) uttered a prophecy against the army of Necho, king of Egypt, who five years before, while besieging this place, when on the way to Carchemish, had mortally wounded Josiah, king of Judah, near Megiddo. (2 Chron. xxxv.)

Beth-aven, house of vanity, in Hosea iv: 15, is the name of Bethel, given it as a nickname after it became the seat of idolatry by the worship of the golden calves, under Jeroboam.

Gibeah, Ramah, and Bethel (Beth-aven), are situated on different eminences, north of Jerusalem, and nearly in a line, like suitable watch-towers from which to sound the alarm to Ephraim and Benjamin of their approaching captivity. (Hosea v: 8.)

Aven, in Hosea x: 8, is not a name of a town, but the high places of *vanity*, of *idolatry*, the sin of Israel to be destroyed.

Carchemish? Prophecy against Necho? Beth-aven? Towns as watch-towers?

* Mignan's Travels in Chaldea, p. 69, quoted by Rosenmüller.

Beth-arbel, Hosea x: 14, called also Arbela, is a remarkable retreat near the western shore of the Sea of Galilee, which, in the days of Herod the Great, was the haunt of robbers, so numerous that they became the terror of the surrounding country.

This fortress consists of caves in a deep cleft in the rocks. The only access to them is by a very difficult ascent along the precipitous sides of the cleft. They are at considerable height from the base, and are protected from above by perpendicular cliffs. These caves are large enough to receive several hundred men, who, securely lodged in these fastnesses, could easily defend themselves against attack.

The only method which Herod could devise to dislodge his enemy was, to let down soldiers in boxes, suspended by chains from above, who, from this novel position, assailed with fire and sword such as defended the entrance, or dragged them out with long hooks and dashed them down the precipice. In this way the place was at length subdued. It is mentioned in no other place in the Scriptures; but repeatedly noticed by Josephus, who, during his command in Galilee, defended himself here against the Romans.

Isaiah ii: 13, alludes to the fertility of Bashan in oaks. This country, lying east of the Sea of Galilee, and extending some distance north and south of it, is still celebrated, as it was of old, for its fertility and exuberant vegetation.

Calno and Carchemish (Isa. x: 9), have been already noticed. Hamath and Arpad occur in the history of Hezekiah. (2 Kings xviii: 34; xix: 13.)

Beth-arbel, where and what? Access to it? How gained by Herod? Other notices of it? Bashan, where? Fertility?

APPROACH OF THE ASSYRIAN.

In the same chapter (Isaiah x: 28-32), the prophet sketches, with unrivalled sublimity and beauty, the progress of the invading army to lay siege to Jerusalem. The approach of the invader is from the north-east; and his advance may be easily traced upon the map as described by the prophet. His language is precisely that of an eye-witness, describing at the moment what he actually sees. The enemy is first seen in the frontiers of Judah at Aiath, the same as Ai, after the fall of Jericho the first place conquered by the Israelites in taking possession of the land.

They move on through Migron, now unknown. At Michmash, still nearer on the slope of the steep valley beyond Geba, he has laid up his carriages, stores and baggage, as some suppose because of the deep and difficult pass which led between these towns. They have crossed the pass. In Geba they have taken up their lodging for the night. The neighbouring towns are filled with consternation. Ramah, on the west, though not on the direct line of march, is afraid and trembles with apprehension at the enemy's approach; and Gibeah of Saul, more distant still, yet seized with greater consternation, is fled. Other towns in the neighbourhood now raise their cry of alarm. The daughter of Gallim, near by, is exhorted to raise high her shrieks of distress; and poor Anathoth, to listen to the response as it returns from Laish or Dan, at the remotest extremity of the country. Madmena flies, and the inhabitants of

Approach of the Assyrian army from what direction? At Aiath? Migron? Michmash? Geba? Stores laid up, why? Ramah and Gibeah? Gallim? Poor Anathoth? Madmena and Gebim?

Gebim betake themselves to flight. These two places last mentioned are no longer known, and no where else are they mentioned.

The next verse conducts the enemy to the last stage of his march. To day, i. e. *already*, he has taken his position at Nob, just above the Mount of Olives, where he stands and shakes his hand in defiance against the mount of the daughter of Zion, the hill of Jerusalem.

PICTORIAL SCENE IN MOAB.

A similar pictorial scene of distress is given in Isaiah xv., where, in a strong personification, many of the chief towns of Moab are represented as grieving over the conquest and desolation of the country. In a night Ar of Moab is laid waste, is destroyed in a night.

Kir of Moab was on the southern frontier of this country, seventeen miles east of the promontory or isthmus of the Dead Sea, where the cities of Sodom and Gomorrah are supposed to have been situated. It is known by the name of Kerak, and is at present the only inhabited town in the whole country of Moab.

It is near the head of a valley which runs down to the plain of Sodom, and opens a prospect of the Dead Sea, and of the region beyond, quite to Jerusalem.

There is here a strong castle, now in ruins, on a high hill surrounded by a deep valley with perpendicular sides, and almost impregnable by the ancient mode of warfare.

The city is the same as Kir-havesheth, which was taken and destroyed by Jehoshaphat and Jehoram. In

Nob? For what remarkable in the history of Saul?

Pictorial scene in Moab, what? Kir of Moab, where? Modern name? Castle? The city taken by what kings?

the times of the crusades it sustained a siege of four years against the forces of Saladin, and was finally reduced only by hunger.

A poor, oppressed company of native Christians at this place, has lately been brought into notice by Lieutenant Lynch.

Ar of Moab was eight miles north of Kerak. The ruins of this place, consisting of a temple and various columns, are scattered over a hill half a mile in circumference, which commands a good prospect of the surrounding desolation.

Verse 2. They go up to the house of their gods, to the high places, and to Dibon, weeping. Bajith is not the name of a place, but the Hebrew name of a house or temple. Dibon is some twelve miles north of Ar, three or four miles north of the Arnon, and was the first station of the Israelites after crossing that river. (Num. xxi; xiii: 30.)

“On Nebo and Medeba, Moab howls; on all their heads baldness—every beard cut off.” Medeba is on a hill at the head of a low valley, fifteen miles north of Dibon. It is in utter ruin; but considerable remains of an old temple are still standing, a waste and desolate heap, to indicate the position of the place.

Verse 4. “Heshbon cries and Elealeh—even to Jahaz is their voice heard.” Heshbon, already described, is five miles north of Medeba; and Elealeh half that distance further north.

Jahaz is several times mentioned in the Scriptures, but its location cannot well be defined.

By Saladin? Native Christians? Ar of Moab? Ruins? Bajith, what? Dibon, where? Medeba? Ruins? Where was Heshbon? Elealeh? Jahaz?

Verse 5. At the sight of the distress of the fugitives of Moab fleeing to Zoar, the prophet utters his pathetic exclamation, " My heart cries out for Moab—her fugitives fleeing to Zoar." This is still recognised on the plain by the isthmus of the peninsula of Sodom and Gomorrah.

Luhith and Horonaim are mentioned only here and in Jeremiah xlviii : 3, 5. Luhith, according to Eusebius, was between Ar and Zoar; and, from a comparison of these passages, it is supposed that these two towns may have been on the opposite sides of the same hill. So that the fugitives in passing over it are seen going up the ascent of Luhith and down the descent of Horonaim, and weeping as they go.

Verse 6. About eight or ten miles above the mouth of the Jordan is a small valley and brook which corresponds to the Waters of Nimrim. The place still bears its ancient name. These waters are dried up; withered the grass; gone the herbage; verdure none.

Verse 7. What little remains to the inhabitants of their effects, they are carrying away over the brook of willows—generally understood to be the long deep valley which opens upon the south-east corner of the Dead Sea, the extreme limit of Moab, from which they are running into Edom.

Verse 8. All around, the land is filled with lamentation. This wailing is heard at Eglaim and at Beer-elim. The first of these places is said by Jerome to have been near the mouth of the Jordan. Beer-elim, the well of the mighty ones, is the same that the nobles and princes dug with their staves. (Num. xxi : 18.) If these locali-

Zoar, where? Luhith and Horonaim? Supposed situation?
Waters of Nimrim? Brook of willows? Eglaim? Beer-elim?

ties are correctly given, they are equivalent to the general expression, the whole length of the land is filled with their wailings.

Verse 9. The Waters of Dimon are supposed to be the same as those by which the Moabites were deceived in their rebellion against Jeroboam. (2 Kings iii : 20–22.) These waters are not now, as then, red in *appearance*, but in reality—red with blood ; the blood of their slain.

Sela, chapter xvi : 1, is the same as Petra, already described.

Arnon was the principal stream of Moab, and the northern boundary of the country. It is about eighty miles in length, and runs across the country in a very deep and rocky channel westward to the Dead Sea. Its deep and precipitous banks render the fords or passes of the river extremely difficult.

Sibmah, verse 8, famous for its vines, was not more than half a mile from Heshbon. Passing down a deep defile, south-west from Ramoth-Gilead, one soon arrives at extensive ruins and foundations which indicate the site of a large ancient city. Near by this is a fine fountain of water. This is supposed to be the Sea of Jazer of Jeremiah xlviii : 32 ; and these ruins, the remains of Jazer, to which the luxuriant vines of Sibmah and of Moab extended quite beyond that country, and some distance above the northern point of the Dead Sea.

Ethiopia (Isa. xviii : 1) is Upper Egypt, the region of ancient Thebes and modern Abyssinia.

Noph, called also Moph (Hosea ix : 6), whose princes have become infatuated (Isa. xix : 13), was the Mem-

Waters of Dimon ? Sela ? Sibmah ? Ruins ? Sea of Jazer ?
Ruins of Jazer ? Ethiopia ? Noph, other names ?

phis of ancient geographers and historians. It was a large and flourishing city in the time of the patriarchs.

It was situated on the west side of the Nile, a short distance above Cairo, and near the pyramids. These pyramids, and the immense depositories of the dead in these regions, are only a vast necropolis of this renowned city. Even its immense and magnificent ruins, which Arabian writers of the twelfth and thirteenth centuries describe, have almost entirely disappeared. Once a city of fifteen or twenty miles in circumference, it has now nothing to mark it out but a few mounds, a colossal statue of Rameses the Great, a small figure of red granite, greatly mutilated, and a few foundations.

Zoan was situated on an eastern branch of the Nile, on the Delta, a few miles from the sea, and was one of the oldest cities in Egypt, having been built seven years after Hebron. (Num. xiii: 22.) "The field of Zoan," the fine alluvial plain around the city, described as the scene of God's marvellous works in the time of Moses (Psalm lxxviii: 12, 33), is now a barren waste; but the city is supposed by many to have been the residence of Pharaoh. The ground is overspread with extensive ruins, remains of temples, fragments of walls, columns, and fallen obelisks, which still attest the grandeur of this ancient city of the Pharaohs. "A fire has been set in Zoan" (Ezek. xxx: 14), and few now visit this scene of hopeless desolation.

In Isaiah xxi: 2, Elam and Media are called to go up and besiege Babylon. Elam is an extensive province east of the Euphrates, having Media on the

Situation? Remains of it? Former extent? Diminutive remnants of it? Zoan, where? Field of Zoan? Historical associations? Desolate condition? Where was Elam?

north and the Persian Gulf on the south. It designates, in this place, the Persian empire. The prophet there summons the Medes and Persians to the conquest of Babylon, which commission they fulfilled some two hundred years afterwards.

Dumah (verse 11) is Edom. The caravans of Dedanim are from some region south of Edom, who in passing through Edom are constrained, in consequence of the disturbed state of the country, to lodge in the thickets of Arabia, for the sake of concealment and security.

Tema (verse 14) another Arabian tribe, bring water and supply bread to the fugitives from the wasted country.

Kedar, the second son of Ishmael (Gen. xxv : 13), in verses 16, 17, represents either a tribe in Arabia, or the whole country collectively.

Kir (Isa. xxii : 6) is a province of Media west of the Caspian Sea, and represents the Medes, as Elam does the Persians, both of whom are preparing themselves for battle against Jerusalem.

Chittim (Isa. xxiii : 1) is the island of Cyprus, originally settled by colonies from Phœnicia, and lying within sight of the coast. The ships of Tarshish, on touching at this island, receive intelligence of the fall of Tyre.

Sihor (verse 3) is the river Nile, by whose commerce Tyre was enriched.

The land of Sinim (Isa. xlix : 12), is now supposed to be *China*. Even from this distant country shall converts be gathered to the Lord.

What does Elam designate? Media? Conquest of Babylon, when? Dumah? Caravans of Dedanim? Tema? Kedar? Kir? Represents what? Cyprus? Sihor? Land of Sinim?

CHAPTER X.

JUDAH UNTIL THE CAPTIVITY.

721—606 B. C.

WE now return to the history of Hezekiah, who was king over Judah when the kingdom of Israel was destroyed. Eight years after this event, 713 B. C., Judah was invaded by Sennacherib, who, in order to cut off Hezekiah from any relief from the kings of Egypt, laid siege to Lachish and Libnah, in the south of Judah. Here, after the taunting insult of Rab-shakeh, and the prayer of Hezekiah, the Assyrian army was miraculously overthrown by the judgment of God, in the death of a hundred and eighty-five thousand men in one night. (2 Kings xviii, xix; 2 Chron. xxix—xxxii; Isa. xxvi, xxvii.)

MANASSEH AND AMON.

After the death of Hezekiah, the long and wicked reign of Manasseh, and the short reign of Amon, succeeded, from 697 to 640 B. C. These kings left little to be noted respecting themselves but their sins. Manasseh, however, repented of his wickedness; and, after returning from his captivity in Babylon, sought to make amends for his idolatries. He fortified the city by a wall on the west side, and built up a wall of defence around Ophel, a high ridge of land which extended from the south side of Mount Moriah along the valley of Jehoshaphat, and east of Mount Zion to the

Hezekiah, when king? Invasion of Sennacherib? Story of Rab-shakeh? Prayer of Hezekiah? Answer to it?

Character of Manasseh and Amon? Their reigns? Captivity of Manasseh? Repentance? Walls built by him? Ophel?

pool of Siloam. (2 Kings xxi; 2 Chron. xxxiii; Isa. xxix: 3-8.)

JOSIAH, 640—610 B. C.

It is refreshing to turn to the pious king, Josiah, who in early childhood inherited the throne of his father; and, during a reign of thirty-one years, religiously sought to exterminate idolatry and restore the worship and service of the God of his fathers.

In the history of his reign nothing occurs worthy of historical notice but the circumstances of his death.

The king of Egypt landed a powerful army at Acre, with the intention of marching through the country against the king of Babylon. Josiah, though assured of the friendly intentions of the Egyptian monarch, felt himself required by his allegiance to the king of Babylon to resist the progress of the army of Egypt, and was mortally wounded in battle at Megiddo. (2 Kings xxii, xxiii; 2 Chron. xxiv, xxv.)

JEHOIAKIM AND THE CAPTIVITY.

From this period the kingdom of Judah hastened rapidly to ruin. Jehoiakim, the unworthy son and successor of Josiah, was one of the worst kings that reigned in Jerusalem. He was indebted for his crown to the Egyptian king, who dethroned the brother of Jehoiakim at Riblah, and laid the country under contribution.

In the fourth year of his reign, Jehoiakim became tributary to the king of Babylon, when many were carried away captive to Babylon, among whom were Daniel and his companions, 606 B. C.

Reign of Josiah? Character? Death, how caused and where?

Character of Jehoiakim? Captives to Babylon? Date of this captivity?

Jehoiakim, however, revolted ; and while closely besieged died. The Chaldeans, on gaining possession of the city, dragged the dead body of the perjured king and remorseless tyrant around the city before the walls and left it unburied, thus fulfilling the prediction of Jeremiah that he should be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. (Jer. xxii : 19 ; xxxvi : 30 ; 2 Kings xxiv : 1-6 ; 2 Chron. xxvi : 5, 6.)

The Chaldeans now left the city in ruins, and carried away the money of the royal treasury, and the golden utensils of the temple which Solomon had provided. The whole court, seven thousand soldiers, a thousand artificers, and two thousand nobles and men of wealth, who with their wives, children, and servants, probably amounted to forty thousand souls, were led into captivity to the river Chebar, in Mesopotamia. Among these captives was the prophet Ezekiel. (2 Kings xxiv : 8-18 ; 2 Chron. xxvi : 9, 10 ; Jer. lii : 28. Comp. Isa. xxxix : 3-8.)

LAND OF THE CAPTIVITY.

Chebar is a large river of Mesopotamia, which discharges its waters into the Euphrates, two hundred miles or more above Babylon, at Carchemish, where Nebuchadnezzar conquered Necho the king of Egypt. The country where the Jewish exiles were colonized, was at this time a frontier province of Babylon.

Death of Jehoiakim ? Condition of the city ? Character and number of them ? Captive prophet ?

Chebar, where and what ? Land of the captivity ?

DESTRUCTION OF JERUSALEM.

The seventy years of the captivity are reckoned as beginning with the first conquest of Nebuchadnezzar, 606 B. C., when Daniel and his companions were carried to Babylon. The second conquest completed the overthrow of Jerusalem. Still a considerable number of the lower class of people remained in the land, over whom Zedekiah, an unworthy son of Josiah, reigned as king under Nebuchadnezzar.

Notwithstanding all the remonstrances of Jeremiah, these remnants of the captivity continued to entertain confident expectations of delivering themselves from the power of the Babylonians. This deliverance Zedekiah, in the ninth year of his reign, rashly attempted to accomplish. This revolt brought against the city the army of the Babylonians, who laid it under a close siege, which, by famine, soon compelled the inhabitants to surrender. The Babylonians now broke down the fortifications, set fire to the city, and palace of the kings, and "burned with fire the temple, that holy and beautiful house of the Jews, and laid waste all their pleasant things." (2 Kings xxv: 8-21; 2 Chron. xxvi: 17-21; Jer. lii: 12 seq.)

This destruction of Jerusalem, according to the computation which we have followed, falls on the three hundred and ninety-first year of the revolt of the ten tribes, and the eighteenth of the captivity. In round numbers it is sufficient for the general reader to remem-

The seventy years' captivity? Remnant at Jerusalem? King over them? His character? Remonstrances of Jeremiah? Revolt? Invasion? Siege of Jerusalem? Destruction of the city? Palace and temple? Data of this period from the revolt?

ber the following data: The captivity began 606 B. C., almost four hundred years after the revolt, and from a hundred to a hundred and fifty years after the captivity of the ten tribes. The temple was destroyed in the eighteenth year of the captivity, and four hundred and nineteen years from its dedication.

Zedekiah was pursued and taken on the plains of Jericho, and carried to Riblah, in the land of Hamath, where Jehoahaz had been put in bands some years before by Pharaoh Necho. (2 Kings xxiii: 33.) Here Zedekiah's sons were put to death in his presence, then his own eyes were put out, and he was led thence to Babylon in chains. Thus was fulfilled the prophecy of Ezekiel, that he should go into that splendid city and not see it. (Ezek. xvii: 13-15; xii: 13; Jer. xxvii: 3-10; 2 Kings xxiv: 18-20; xxv: 1-7; 2 Chron. xxvi: 17-21.)

Riblah, still known by the same name, lies between the two mountains near the main source of the Orontes, already described. The Babylonians and other eastern armies, in their incursions into Palestine, were accustomed to advance and return through this pass between the mountains. (Num. xxxiv: 11; 2 Kings xxiii: 33; xxv: 26; Jer. xxxix: 5; lii: 10.) Near this place is a remarkable monument, which Mr. Thompson notices as follows:—

“It is built of large hewn stones, is twenty-five feet square at the base, rises seventy or eighty feet, and is terminated by a pyramid. The four sides are covered with figures of various animals, intermingled with bows,

From the captivity of Israel? Before Christ? From the building of the temple? Captivity of Zedekiah? Prophecy fulfilled? Riblah? Remarkable monument? Dimensions? Hieroglyphics?

arrows, spears, and other implements of the chase, in *alto relievo*, beautifully executed, and as large as life.

“This monument is in full view of Riblah, which lies on the river below. Can it have been the work of Nebuchadnezzar, when he was encamped here, and designed to commemorate his conquests? Or is it a great hunting trophy, erected by some one of the chase-loving Seleucidæ? I can meet with no description of this wonderful monument in any book of travels. The style of architecture will not contradict the first supposition.”

JUDAH DURING THE CAPTIVITY.

The people were carried away into captivity, and the country drained of its inhabitants by successive removals, the first under Jehoiakim, 606 B. C. The second, seven years later, 599 B. C., at the end of Jehoiakim's reign; the third at the sacking of Jerusalem and burning of the temple, in the eleventh year of the reign of Zedekiah, 588 B. C. Soon after this, upon the murder of Gedaliah (2 Kings xxv: 25, 26), many fled into Egypt, to escape the vengeance of the Chaldees. Four years after this the few that remained were taken away by Nebuchadnezzar, and the land was entirely bereaved of its inhabitants.

In the mean time other colonists were not introduced, as they had been in Samaria when Israel went into captivity. (2 Kings xxv: 22-26; Jer. xl-xliii; liii: 30.) The Idumeans settled in some parts of the country, and wandering tribes roamed over it; but the land, for the most part, remained uninhabited, and ready for

Object of this monument?

Successive removals from Judah? The first? The second?

The third? Condition of the country during the captivity?

the reception of the Hebrews, who were once more to occupy the country from which they were now exiled. All this had been predicted ages before by Moses, and succeeding prophets had given more circumstantial predictions of the same events. (Deut. xxviii : 36, 49 seq.)

CHAPTER XI.

THE LATER PROPHETS AND THE RESTORATION.

606—410 B. C.

THE geography of the prophets Jeremiah, Ezekiel, and Daniel, next claims our attention. These prophets all lived in the time of the Babylonish captivity. Jeremiah remained in Judea with the remnant of his people, over whom Gedaliah was made governor; and, after the assassination of this prince, accompanied the fugitives to Egypt. Daniel was carried to Babylon with the first company of captives, and Ezekiel with the second.

Jeremiah was a native of Anathoth, four miles north of Jerusalem. He began his prophecies in the thirteenth year of Josiah, 628 B. C., and continued his prophetic office more than forty years. He witnessed the destruction of the holy city and the burning of the temple; after which he retired with the last remnant of his people into Egypt, from which he dates several of his prophecies. The Jewish tradition respecting him is, that

Prophets in the time of the captivity? Jeremiah, when? Daniel?
Ezekiel? Native place of Jeremiah?

he spent the remainder of his life in Egypt, and suffered a violent death at Taphanes; but there is no certain information respecting either the time, place, or manner of his death.

In chapter ii: 19, when reproving Judah for seeking, "like a silly dove," the protection of Egypt, from which they had suffered so much, he refers to the river Nile under the name of the Waters of Sihor. Noph and Tahpanhes, which had severely treated them (verse 16), are cities to which they vainly flee for refuge. These are noticed below. See chapters xliii: 7, xliv: 1.

Tophet (Jer. vii: 31) was a place in the valley of the sons of Hinnom, below Jerusalem, and a little south-east of the city, in which the Canaanites, and afterwards the Israelites, offered their children to Moloch. Josiah defiled this place, to prevent the use of it for such abominations.

A perpetual fire is supposed to have been kept there to consume the refuse materials gathered from the city, the bodies of such animals as died, and other decaying substances; hence, under the name of Gehenna, it became a fit emblem of hell. Tophet and Gehenna are frequently mentioned in the Scriptures with various references to the abominations perpetrated there.

Jeremiah xxv. The prophet is directed to take the wine-cup of Divine wrath and cause all the people to drink it. Judah, Egypt, and the *mingled people*, the various tribes in and about Egypt.

With Tyre and Zidon, mention is also made of the Isles beyond the Sea, by which commentators under-

His death? Waters of Sihor? Noph? Tahpanhes? Tophet? Abominable rites there? Perpetual fire? Gehenna? Isles beyond the Sea?

stand the islands of the Mediterranean, particularly Cyprus.

Dedan, Tema, and Buz, are regarded by Ritter (Erdkunde, xiii. 385-6) as provinces in the desert of Arabia, east of Mount Seir or Edom, and near the land of Uz.

Zimri (verse 25) is supposed by Ritter to be a province of Arabia Felix, in or near the road over Yemen, south-east of Mecca. (Erdkunde, xii. 280.)

Sheshach (verse 26) is the same as Babylon. (Jer. li: 41.)

In his prophecy against Egypt (chap. xliii.), Jeremiah specifies two cities as particularly subjects of Divine displeasure, Tahpanhes and Beth-shemesh. The first of these was a large city on the eastern or Pelusiac arm of the Nile, sixteen miles from Pelusium. Here a colony of the Jews settled, who fled into Egypt after the murder of Gedaliah. It is several times mentioned by the prophets (Jer. ii: 16; xlv: 14; xlv: 1; Ezek. xxx: 18), and is known in profane history under the name of Daphne.

Beth-shemesh, known as On, the city of the priest whose daughter Joseph married (Gen. xli: 45), and by the Septuagint identical with Aven of Ezekiel (Ezek. xxx: 17), is the ancient Heliopolis, "City of the Sun," of Herodotus. It is seven or eight miles north-north-east from Cairo.

It was famous for the Temple of the Sun, and many other magnificent structures, all of which have crumbled down to indiscriminate heaps of ruins, and are covered with the sands of the desert, which have encroached

Dedan, Tema, Buz? Zimri? Sheshach? Tahpanhes? Colony of Jews? Name in profane history? Beth-shemesh in Egypt? Names and situation? Famous for what?

upon the city and buried it in the grave. One lone obelisk towers aloft in solitary grandeur, as a sepulchral monument of the city which for thousands of years has lain entombed at its base.

This venerable monument is covered with hieroglyphics, which record the name of Osirtasen the First, who is regarded by the learned as that Pharaoh to whom Joseph interpreted his dream, and who so kindly honoured him and hospitably entertained the venerable patriarch Jacob and his family.

The traveller, therefore, here gazes upon the same lofty spire which more than three thousand years ago may have first caught the eye of that ancient patriarch, while yet far away out in the desert; and which greeted his approach to the city of the Pharaohs.

This obelisk, a single shaft, is sixty-two feet in height, and six feet square at the base, which rests on a pedestal ten feet square and two thick, and this again lies upon a second pedestal nineteen feet square, but its depth has not been ascertained. If this lower pedestal is a solid cube, the entire height of the pillar must have been more than eighty feet.

Near this obelisk is an ancient sycamore-tree, beneath which tradition relates that the holy family of Joseph and Mary reclined when they went down into Egypt.

In his rebuke of the Jews who dwelt in the several cities of Egypt, the prophet (chap. xlv: 1) begins his survey with Migdol, on the eastern border of the country; then turns westward to Tahpanhes, then south up the Nile to Noph, or Memphis, in Central Egypt, and ends

Obelisk? Antiquity of it? Hieroglyphics? Egyptian king?
Shaft and pedestal? Sycamore-tree? Migdol? Noph?

with the country of Pathros or Thebais, further up the Nile, in Upper Egypt.

CITY OF NO.

In announcing the judgments which were to be executed on Egypt, the prophet instances the "multitude of No," as subjects of Divine punishment. This is the magnificent city of Thebes, in Upper Egypt, five hundred miles above Cairo, at once the most ancient and most vast and stupendous in its ruins of all the desolate cities of antiquity. Thousands have visited these ruins, and volumes have been written in description of them; but no power of the pen or pencil can give any adequate conception of their matchless grandeur.

All that was imposing in the structures even of Babylon and Nineveh sinks into insignificance in comparison with them; and yet Thebes was in ruins before either of these cities flourished. "Art thou better than populous No?" says Nahum when delivering the burden of Nineveh, more than 700 B. C. "She was carried away; she went into captivity; her young children also were dashed in pieces at the top of all her streets; and they cast lots for her honourable men, and all her great men were bound in chains." (Nahum iii: 8-10.) Homer describes Thebes as

"The world's great Empress on the Egyptian plains;
That spreads her conquests o'er a thousand states,
And pours her heroes through a hundred gates."

We must dismiss this subject by referring the reader

Thebais ?

Name of No ? Situation ? Antiquity of it ? Stupendous ruins ?
Comparison with Nineveh and Babylon ? Destruction described by
Nahum ?

to the descriptions of Drs. Robinson, Olin, and Durbin, and of Mr. Stephens.

In his prophecy against Moab (chap. xlviii.), the prophet particularizes several towns, the most of which have either occurred before, or are now unknown. "Kiriathaim and Misgab are confounded and dismayed." The former, celebrated for its connexion with the earliest warlike expedition on record (Gen. xiv: 5; Comp. xiii: 19), belonged to the tribe of Reuben, at the head of the Zarka, east of the northern extremity of the Dead Sea, and a mile or two west of Medeba. Misgab has not been recovered.

Dibon and Aroer, formerly cities of Ammon, now belong to Moab. In verses 21, 22, the prophet, according to Hitzig, mentions only such places as lay on the plains of Medeba, south of Heshbon. (Comp. Josh. xiii: 16.) What was true of these was equally applicable to all the others.

Bozrah, Winer supposes, may be some town in this vicinity, and not that further north, which is generally known by this name. Several of these towns are no more known, and some have been already noticed. Beth-meon is found two miles south-east of Heshbon.

Sibmah and Jazer (verse 32) have been noticed in the parallel passage of Isaiah xvi: 8. The *Sea* of Jazer may mean the *waters* or the *river* of Jazer. So also No is said to have her ramparts upon *the sea*, i. e. the river, and her wall running out from the *sea*—that is, from the river Nile. (Nahum iii: 8.) The same expression is still in Egypt a familiar appellation of the Nile.

Kiriathaim? Distinguished for what? Misgab? Dibon? Aroer?
Beth-meon, where? Sea of Jazer? Sea at No, what?

In the prophecy against Ammon, Ai (Jer. xlix: 3; Comp. Ezek. xxv: 1-11) is some unknown town, not to be confounded with Ai north of Jerusalem.

Bozrah in this place is the last inhabited town in the south of the Hauran. This is nearly on a parallel with the mountains of Gilboa, and sixty miles east of Jordan.

It is now inhabited only by a few families of Fellahs, but was once a walled town of great strength, and the capital of a Roman province of Arabia. The ruins are five or six miles in circumference, and consist of dilapidated walls, private dwellings, of which the roofs have fallen in, of two churches, a magnificent mosque, a temple still more splendid, a triumphal arch, and a Saracenic castle.

There is also an immense cistern almost entire, a hundred and ninety feet long, a hundred and fifty-three wide, and twenty deep. "I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes," of which mention is made in the parallel passage in Ezekiel xxv: 9.

Kedar and Hazor (xlix: 28-34) are, in this connexion, not cities, but wandering tribes of the Arabian desert, between Moab and Ammon, and the Euphrates.

BABYLON.

The prophecy of Jeremiah closes with a prediction of the destruction of Babylon, which nothing in the whole range of profane literature can equal for sublimity and beauty. (Jer. l; li: 1-58.) Babylon stood on a

Ai? Situation of Bozrah? Inhabitants? Ruins? Kedar and Hazor?

Situation of Babylon?

perfect plain, and was an exact square of not less than fifteen miles on each side, or sixty in circumference. The Euphrates ran through the midst of it. The walls were more than eighty-seven feet thick and three hundred high; they were surrounded by a deep ditch, and pierced by a hundred gates, all of solid brass. These streets, intersecting at right angles, divided the city into six hundred and seventy-six equal squares. The parts of the city were united by a bridge over the Euphrates.

The most wondrous structures were the temple of Belus and the palace of Nebuchadnezzar. The outer walls of the latter embraced six miles. The ruins of Babylon are very extensive, grand, gloomy, and desolate beyond description.

Who at this time, when Jeremiah and other prophets wrote, would have predicted the fall of Babylon the Great, the glory of kingdoms, the beauty of the Chaldees' excellency, the queen of nations? But its destruction is complete and entire. It has become "heaps, a dwelling-place for dragons, an astonishment and a hissing." It has been "swept away with the besom of destruction." It was captured by Cyrus 539 B. C., in the forty-ninth year after the destruction of Jerusalem, and the sixty-ninth of the captivity.

EZEKIEL.

Ezekiel was one of the exiles on the river Chebar. His prophetic office was exercised from the fifth to the twenty-seventh year of the captivity. This period falls

Dimensions of the city? Of the walls? The ditch? The gates? Bridge? Temple of Belus? Palace? Prophetic description of her grandeur? Of her desolation? Capture, when and by whom?

Ezekiel, contemporary with whom? Period of his prophetic office?

entirely within that of Jeremiah, who began to prophesy thirty-four years before Ezekiel, and continued the office six or seven years after him.

The prophecy of Ezekiel against Tyre (chap. xxvii.) has been already considered. Syene (verse 10) occurs in his prophecy against Egypt. This town was the southern limit of Egypt, at the cataracts of the Nile. Here, according to Strabo, was a certain well, into which the sun shone perpendicularly once a year, at the winter solstice, proving that it was exactly under the tropic. The truth of the statement may, however, well be doubted.

What is rendered the *town* of Syene (Ezek. xxix: 10) is itself Migdol, in the north-east of Egypt, north of Suez; and the meaning of the passage is—that God is against the whole land in its extreme length from north to south, from Migdol to Syene, even unto the border of Ethiopia. So in the next chapter, verse 6, the pride of her power shall come down, from Migdol to Syene.

In the verse preceding (Ezek. xxx: 5), the remote provinces, from which Egypt drew recruits for her armies, Ethiopia, Lydia, and Libya, are included in her overthrow.

Chub, another people included in the sentence, has given the learned much trouble. It has been supposed to be Libya, Mauritania, Nubia, a city on the Mareotis, and a port in Ethiopia. Havernick understands Chub to be the same as Kufa, a people of peculiar costume, who are often seen on Egyptian sculpture, and “who appear to have inhabited a part of Asia, considerably

Syene? Well described by Strabo? Town of Syene? Meaning of the prophecy? Suppositions respecting Chub?

north of the latitude of Palestine.” These, whoever they may have been, and their confederates, are included in the curse.

Sin (Ezek. xxx: 16) was Pelusium, on the eastern branch of the Nile, twenty miles from the sea. It was once a place of great importance, and strongly fortified, as the eastern frontier of Egypt, though situated in the midst of swamps and morasses. It was near this place that Pompey met his death by order of Ptolemy, whose protection he sought.

Aven (Ezek. xxx: 17) is On, Heliopolis. Pibesheth is Bubastis, near the commencement of the ancient canal from the Nile to the Red Sea, at Suez. There was a yearly festive pilgrimage to a temple in this city, the remains of which are scarcely identified amidst the extensive and indiscriminate ruins of the place.

Gog and Magog (Ezek. xxxviii: 2) are generally understood to represent the vast hordes of northern Asia, known to the ancients under the general name of Scythians.

DANIEL.

This wonderful man and prophet was among the first captives to Babylon, and lived to a very great age a courtier at that city until its capture; and afterwards at Shushan, the winter residence of the kings of the Medes and Persians. The incidents of his book extend through a period of about seventy years.

The land of Shinar, to which he was carried (Dan. i: 2), was Babylonia, the country of Babylon. Babylonia

Sin? Death of Pompey? Aven? Pibesheth? Pilgrimage to its temple? Ruins? Gog and Magog?

Daniel, when carried captive? Residence and mode of life? Period embraced in his prophecy? Shinar?

is an extensive plain, unbroken by a single hill. This is the plain of Dura, on which Nebuchadnezzar set up his golden image. (Dan. iii: 2.)

Shushan, the residence of Daniel under the Persian kings, was one or two hundred miles east-south-east of Babylon, in latitude $31^{\circ} 36'$ and east longitude $48^{\circ} 26'$, by the river Ulai. It was a place of immense wealth, and adorned with all the appliances of oriental luxury and voluptuousness; palaces, courts, and parks of vast extent, all of which have sunk down to an indiscriminate and extensive range of ruins. One mound is a mile in circumference, and another nearly two. Under the latter is a small dome-like building called the tomb of Daniel, where a solitary dervise resides, impressed with the peculiar sanctity of the place.

“The site of this once noble metropolis of the ancient princes of Elam, is now a mere wilderness, given up to beasts of prey; no human being disputing their right, excepting the poor dervise who keeps watch over the tomb of the prophet. The friend to whom I am indebted for the outlines I subjoin, passed the night under the same protection, listening to the screams of hyænas, and the roaring of lions, wandering around its solitary walls.

“The venerable recluse showed him several blocks of stone curiously sculptured, and of evident antiquity, two of which he sketched hastily, and allowing me to copy, also described them to me.”*

Plain of Dura? Situation of Shushan? Wealth and splendour of it? Present condition?

* Sir R. Kerr Porter.

EZRA—RETURN OF THE FIRST CARAVAN.

This interesting portion of Jewish history is concisely and clearly stated by Jahn. It is an historical survey of the book of Ezra:—

“Cyrus, in the first year of his reign (536 B. C., seventy of the captivity, fifty-two after the destruction of Jerusalem and the temple), proclaimed throughout his empire, by a herald and by a written order, that all the people of the God of heaven, without exception, had liberty to return to Judea, and rebuild the temple at Jerusalem. This general permission, therefore, extended to the Israelites in Assyria, Halah, Gozan, and Media, as well as to the Jews at Chebar and Babylon.

“As Cyrus announced in his edict that Jehovah the God of heaven had given him all the kingdoms of the earth and charged him to build a temple at Jerusalem, this proclamation was not merely a permission, but rather an invitation to all the Hebrews to return and rebuild the temple. He accordingly delivered to the returning exiles five thousand four hundred sacred vessels of gold and silver, which Nebuchadnezzar had carried from Jerusalem to Babylon, prescribed the size of the temple, and directed that the expense of its erection should be defrayed from the royal treasury; all which particulars were verified by a written edict found fifteen years after in the archives at Ecbatana. (Ezra i: 1-11; vi: 2-5.)

“Thus were the mountains laid low and the valleys

Who ordered the return of the Jews? At what time? In what manner? For what purpose? What grants did he make to them? Return of the first caravan?

filled up for the return of the Hebrews to Palestine ; that is, all obstacles were removed. Zerubbabel, grandson of the king Jehoiachin, and Jeshua, a grandson of the high-priest Jozadak, and ten of the principal elders, prepared themselves for the journey. To these were joined forty-two thousand three hundred and sixty people, whose servants amounted to seven thousand three hundred and thirty-seven, so that the whole number was nearly fifty thousand. (Ezra ii : 2, 64 ; Comp. Neh. vii : 7.)

“ Those who were to return, assembled at an appointed place, according to the usual mode of collecting a caravan, and furnished themselves with provisions and other things necessary for the journey. Their camels, horses, and beasts of burden amounted to eight thousand one hundred and thirty-six. Zerubbabel, the director of the caravan, received the sacred utensils which had been restored, and the donations towards the building of the temple, made by those who remained behind.

“ Encumbered as they were with baggage and small children, they were obliged to travel slowly, and their journey took up four months. (Ezra i : 8-11 ; ii : 63-67 ; vi : 7 ; vii : 9). Accordingly, the caravan could not have arrived in Judea before the close of the first year of Cyrus. Thus the Jews returned precisely at the termination of the seventieth year of the captivity, the fifty-second year after the destruction of the temple.”*

Number of them ? Place of departure ? How encumbered ? Arrival in Judea ?

* Jahn, chap. vii. p. 64, 65.

SECOND CARAVAN.

“From various circumstances, it appears very probable that both the Artaxerxes of Ezra, who is mentioned next after Darius Hystaspis, and the Ahasuerus of Esther, are names of Xerxes I. We can easily account for it that this king, who in the seventh year of his reign had made Mordecai the Jew his prime minister, and Esther the Jewess his queen, should give to Ezra the Jew a commission conferring such full powers as we find that Ezra possessed. (Ezra vi; vii; viii: 31; Esther ii; Dan. ix: 1.)

“The Hebrew colony in Judea seems never to have been in a very flourishing condition. The administration of justice was particularly defective, and neither civil nor religious institutions were firmly established. Accordingly, the king gave permission anew for all Hebrews to emigrate to Judea. This was in fact renewing the invitation to the Jews to return to their native land. The priest Ezra, a celebrated scribe, was appointed governor, with a commission to appoint judges, superior and inferior, to rectify abuses, to enforce the observance of the law, and to punish the refractory with fines, imprisonment, banishment, or death, according to the aggravation of their offences.

“He also had permission to make a collection for the temple, among the Hebrews who chose to remain in the land of their exile; and the king and his counsellors not only contributed generously towards the same object, but the managers of the royal revenues west of the Euphrates, were ordered to supply Ezra

Who was Artaxerxes? Condition of the colony? Renewed invitation to return? Who was governor of it? Supplies provided?

with all he should require, of silver to one hundred talents, wheat to one hundred cors, wine and oil to one hundred baths of each, and salt without limitation, that the sacrifices might be legally and regularly offered, that the wrath of the God of heaven should not be against the realm of the king and of his sons.

“Also all who were employed in the services of the temple, even the common labourers (Nethinims), were exempted from tribute, and thus placed on an equality with the Medes and Persians. This was done to influence the priests and Levites to settle at Jerusalem, for as yet but very few of them had returned. (Ezra vii; viii: 15–20.) From the whole letter it is manifest, that the God of the Hebrews was held in high veneration at the Persian court, ever after the time of Cyrus.

“Although exemption from tribute was secured to the Levites who would emigrate to Judea, yet none of this tribe were found in the caravan which assembled in Babylonia, on the banks of the unknown river Ahava, and it was with difficulty that Ezra induced two families of priests to accompany him.

“The caravan consisted of sixteen houses, which, including women and children, probably amounted to six thousand persons. After a journey of three months and a half, the new colony arrived at Jerusalem, deposited at the temple the donations they had received for it, and Ezra delivered his credentials to the royal officers of that district. (Ezra viii.)”*

Inducements to the priests and Levites to return? Effect of these inducements upon them?

* Jahn, chap. vii. pp. 70, 71.

BOOK OF ESTHER.

This book belongs to this period of Jewish history. Ahasuerus was Xerxes, a vain, weak monarch, famous for his disastrous expedition against Greece, and his voluptuousness and cruelty. His reign is acknowledged to have begun as early as 485 B. C., perhaps 487 B. C.; and the elevation of Esther to have occurred seven years later, December 481, or January 480, in which case all the events recorded in the book of Esther transpired before the invasion of Greece.

The prophets Haggai and Zechariah were contemporary with Ezra, and laboured to encourage the people to build the temple. Haggai began his prophecy on the first day of the sixth month, equivalent to the 4th of August, 518 B. C., three months after the seventieth anniversary of the destruction of the temple; thus there was a second fulfilment of the prophecy of seventy years. Zechariah entered upon his prophetic office in September following, and the temple was completed February 16, 513 B. C.

NEHEMIAH.

In the year 444 B. C., Nehemiah, a Jewish cup-bearer in the palace at Shushan, received intelligence of the state of his people in Judea, so unfavourable that it deeply affected his spirits. His depression led the king to inquire the cause of his grief. To which he replied: "Why should not my countenance be sad when the

Who was Ahasuerus? Noted for what expedition? Character? Date of his reign? Esther as queen, when? Haggai and Zechariah? Beginning of the prophecy of Haggai? Of Zechariah?

Who was Nehemiah? Employment? Grief? Reply to the king?

city, the place of my fathers' sepulchres, lieth waste ; and the gates thereof are consumed with fire ?”

The result was that he received a royal commission to go as governor of Judea and fortify Jerusalem. This commission he fulfilled with incredible energy and despatch ; and, in the face of insult, discouragement, and opposition of every kind, carried up the wall of the city and established its defences.

He annulled the mixed marriages of the people, reformed abuses, restored the order of their religion, and the regular administration of justice. After an efficient and successful administration he returned, at the end of twelve years, to the palace at Shushan, where he is supposed to have resided twenty-four years. During this time the colony at Jerusalem fell again into such a disordered state that he was constrained to return and effect a thorough reform, both in the religion and government of the state.

It was during this deplorable condition of the people, about the time of the second reformation of Nehemiah, that the prophet Malachi arose, 410 B. C., the last of those inspired reprovers of the sins of men, until the coming of John the Baptist, that forerunner of the Lord, of stern and awful sanctity, sent to prepare the way for his coming by the preaching of repentance.

There is here a chasm of four hundred years in the sacred history, until the coming of Christ and commencement of the Christian Era. This interval we pass in silence, and turn at once to the historical geography of the New Testament, and especially to the incidents connected with the life and ministry of our Lord and Saviour Jesus Christ.

His commission ? How executed ? Return to Shushan ? Residence there ? State of things at Jerusalem ? Return to that city ?

- HISTORICAL GEOGRAPHY
OF THE
NEW TESTAMENT.

CHAPTER I.
POLITICAL DIVISIONS.

THE distinction of the tribes was lost after the Babylonish captivity ; and, in the interval from that to the time of our Saviour, new divisions of the land of the Jews arose. The whole country was, at this time, divided into four different provinces, sometimes united under one ruler, sometimes governed by different princes. These four divisions were Galilee, Samaria, Judea, and Perea. Of these, the first three were in Palestine proper, on this side Jordan. The last included the original territory of the tribes beyond Jordan.

GALILEE.

This was the northern province of the country. It was bounded on the west by the Mediterranean, or rather Phœnicia, to which the line of the coast belonged ;

Distinction of tribes, when lost ? Divisions of the country ?
Boundaries of Galilee ?

on the north by Syria and the mountains of Lebanon; on the east by the Jordan, the Lake Huleh, and Gennesaret, the Sea of Galilee; and on the south by Samaria.

The line of division between Samaria and Galilee is not very clearly defined, but it corresponds nearly with the southern limit of the great plain of Esdraelon, and runs in an oblique and irregular direction, from near Mount Carmel to the Jordan, below Gennesaret and in the neighbourhood of Beth-shean. It included the original territory of Asher, Naphthali, Zebulun, and Issachar.

Galilee again was divided into two provinces, northern and southern. The former, called also Galilee of the Gentiles, lying north of the plain of Esdraelon, was hilly and mountainous; the latter, level. Both were very fertile, and densely populated.

All that has been said of the fertility of Palestine is particularly applicable to this section of the country. About the plain of Jezreel and the Sea of Galilee it is described by Josephus as a perfect paradise. All travellers concur in admiring its fertility as well as its beautiful and picturesque scenery. In the time of Josephus, there were, as we have already stated, two hundred towns and villages in Galilee, many of which had fifteen thousand, and some a hundred thousand inhabitants. He himself, in the last Jewish war against the Romans, readily raised a hundred thousand volunteers from this province.

After the captivity, Galilee was settled by a mixed race of foreigners and Jews. The country was favourably situated for intercourse and commerce with other nations. Two large caravan routes passed through it

Between Galilee and Samaria? Tribes in Galilee? Subdivisions? Fertility? Populousness of it? Mixed population? Caravan routes?

from Damascus; one to the port of Acre; the other, down the coast to Egypt. These caravans crossed the Jordan between Lake Huleh and Gennesaret, on Jacob's Bridge.

In consequence of their mixed origin and their intercourse with foreigners, the language of the Galileans became so provincial that their speech easily betrayed them as Galileans. (Matt. xxvi: 73; Mark xiv: 70.) For the same general reason they were less bigoted than the Jews of Judea, and more tolerant towards Christ, as an apparent innovator in their religion. He accordingly passed the greater part of his public ministry in Galilee, and chose his disciples from this country, where his miracles and instructions excited less hostility than at Jerusalem.

SAMARIA.

The province of Samaria was immediately south of Galilee, between that and Judea, and between the Mediterranean and the Jordan. It belonged originally to the kingdom of Israel, in distinction from that of Judah. In the captivity it had been settled by foreign colonists sent out from Assyria.

At the building of the second temple, so many of the Jews had returned as to establish in some degree a corrupted form of Judaism; so that the Samaritans proposed to unite with the Jews of Jerusalem in building their temple: "Let us build with you; for we seek your God as ye do." (Ezra iv: 2.) This proposal, however, was rejected; and, for this and other reasons,

Language? Freedom from bigotry? Why so much frequented by our Lord?

Samaria? Mixed population? Proposed union with the Jews to build the temple?

an irreconcilable enmity sprang up between the Jews and Samaritans.

Thus the very word Samaritan became a term of reproach with the Jews (John viii: 48); and all intercourse between the two parties was suspended, inso-much, that the woman of Samaria was surprised that Christ, as a Jew, should condescend to converse with her, a Samaritan (John iv: 9).

Samaria was at this time the smallest of the four provinces above mentioned, and comprised only the principal part of the territory of the tribes of Ephraim and Manasseh.

JUDEA.

This division included on the north the tribe of Benjamin, and extended south to the boundaries of ancient Palestine. It was the largest of the three divisions already mentioned; and was at this time, as it had ever been, the appropriate land of the Jews, from whom it took this name after the captivity.

The country is hilly and broken, and less fertile than Galilee; but a portion of its plains, particularly on the west, was very productive. Jerusalem, the capital of the whole country, was in this province. It was the great object of interest and union to all the Jews, and opened various sources of gain to a numerous population.

It was the place of solemn assembly to the whole nation, at their great yearly festivals. It was the seat of their religion. Here was the temple, with all its mysterious rites. Here, therefore, the Jew appeared in

Enmity to the Jews? Comparative extent? Tribes in Samaria?
 Boundaries of Judea? Face of the country? Fertility? Capital?
 Attachment of the Jews to it?

all his national characteristics, entertaining a proud consciousness of his importance as the seed of Abraham, and favourite of heaven, blindly attached to the rites of his religion, and almost equally regardless of the purity of its principles; looking down with proud contempt upon every foreigner, regarding with unmitigated abhorrence the power of the Romans, and firmly expecting a king who should establish himself on the throne of universal dominion.

GOVERNMENT OF THE PROVINCES.

At the birth of our Lord and Saviour, Herod the Great ruled over all the land of Palestine, from Dan to Beer-sheba, together with the whole of Perea, east of Jordan. Two years after the coming of Christ, Herod died, leaving the government of the country to different members of his family.

To Archelaus, what was properly regarded as his kingdom, Idumea, Judea, and Samaria; to Herod Antipas his son, Galilee and Perea; and to Philip, the northern part of Perea, and the country east of Jordan, and extending northward to the region of Damascus.

This country comprised Gaulonitis, east of the Sea of Galilee; Batanea, south-east of this, covering a part of ancient Bashan; Panea, around and east of the sources of the Jordan, of which Cæsarea Philippi was the capital; and Trachonitis, extending east of these to the desert.

The relative value of these territories may be estimated by the revenues derived from them. The territory

Government of Herod? His death? Province of Archelaus? Of Antipas? Of Philip? Gaulonitis? Batanea? Bashan? Panea? Trachonitis? Revenues of each province?

of Archelaus yielded six hundred talents; that of Antipas, two hundred; and that of Philip, one hundred.

ROMAN POWER.

About the time of Christ's first visit to Jerusalem, Archelaus was banished to Gaul, and his territory reduced to the form of a Roman province, governed by Roman procurators. This change threw into the rough hands of strangers those powers which he had previously exercised.

The power of the Sanhedrim had been nearly destroyed by Herod the Great; the power of life and death was now taken away, and the Jews, though left in the enjoyment of their religion and their own forms of government to a considerable degree, felt severely the power of Roman bondage.

Severe exactions were made upon them of tribute, which was paid directly to their masters, the Romans; by whom also government was exercised and justice administered.

The procurator resided at Cæsarea, and quartered his troops upon the town at his pleasure. A cohort was stationed at Jerusalem, in the tower of Antonia, so as to command the temple, and quell any popular tumult.

Such was the nature of government at the time of the public ministry and death of our Lord. This government was administered by Pontius Pilate, the Roman procurator, a weak, cruel, and avaricious man, who,

Banishment of Archelaus? Roman procurators? Abridgment of the Jewish rights? Of the power of the Sanhedrim? Religious rights of the Jews? Severe exactions? Residence of the governor? Troops, how supported? Military force at Jerusalem? Pontius Pilate's government? Character?

notwithstanding his cruelty and his vices, bore ample testimony to the innocence of the accused whom the Jews brought before him for condemnation, and reluctantly gave his consent to the execution of that just man. Vainly seeking some sweet aspersion to wash away the stain of that innocent blood on his soul, "He took water and washed his hands, saying: I am innocent of the blood of this just man: see ye to it."

CHRONOLOGICAL DATA.

The public ministry of our Lord is generally supposed to have continued three years and a half. In perusing the memoirs of his life in the Evangelists, the reader will be directed to the several portions of the Evangelists, in the order observed by Dr. Robinson, the latest and most approved harmonist of the Gospels.

Indeed, the Gospels should ever be studied in harmony, and in the original language, if the student is competent to read it. If not, he is provided with an English Harmony by Dr. Robinson, which the reader is earnestly recommended to use in his perusal of the records of our Lord's life and ministry.

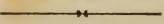
The gospel of John appears to be supplemental to the other three, and to observe almost uniformly the chronological order of the events narrated. Mark, in this respect, compares very well with John, while Matthew and Luke, in their narrations, regard less the order of events.

The date of these Gospels, according to our Chro-

Attestation to the innocence of our Lord's character?

Continuance of our Lord's ministry? Approved harmony?
 John's Gospel? Order of events observed in this? In Mark? In
 Luke? In Matthew? Date of each of the Gospels?

nologist, is as follows: Matthew, A. D. 56; Luke, 58; Mark, 58-61; John 61. This last date is in accordance with early tradition. Others suppose that John wrote many years later in Patmos; but at what time during a period of forty years, from A. D. 60 to 100, cannot be determined by internal or scriptural evidence.



CHAPTER II.

SYNOPSIS OF THE HARMONY.

PART I.—EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

TIME: *About thirteen and a half years.*

§ 1. Preface to Luke's Gospel. (Luke i: 1-4.)

§ 2. Angel appears to Zacharias at Jerusalem. (Luke i: 5-25.)

Zacharias was one of the ordinary priests. These, when instituted by David, were divided into twenty-four classes. (1 Chron. xxiv: 3-19; 2 Chron. viii: 14.) These classes served each one week, and were relieved every Sabbath. Their stated duty, in which Zacharias was at this time engaged, was to burn daily incense on the altar of incense, in the first or outer sanctuary.

§ 3. An angel appears to Mary at Nazareth. (Luke i: 26-38.)

Nazareth, the residence of Joseph and Mary, where Jesus passed thirty years of his life, is about seventy miles north of Jerusalem, six or seven west-north-west of Mount Tabor, and fifteen from the Sea of Tiberias, a little south of the parallel of its southern ex-

Annunciation of the angel to Zacharias? Number of the classes of priests? By whom instituted? Their duties? Annunciation to Mary?

tremity. It is just north of the plain of Esdraelon, at the head of a narrow valley which runs up from the plain. Here it lies ensconced in a lovely little dell or basin, and surrounded on all sides by hills, according to Schubert, eight hundred feet in height.

It contains about three thousand inhabitants, the most of whom are nominal Christians. The hills rise high and steep above the town, and from the summit opens a most noble prospect of the surrounding country of hill and dale and mountain and plain, more lovely in prospect, and more rich in sacred associations, than any other section of the Holy Land.

Dr. Wilson well sketches the surrounding scenery from this eminence :—

“To the north-west of us, overlooking a part of the country considerably wooded, we had the bay of Akka and Haifa, with the clear blue expanse of the Mediterranean, or Great Sea of the Hebrews, spreading itself in the distance beyond. South of this, and striking to the south-east, we had the whole ridge of Carmel before us, which, though stripped of much of the glory of its olden forests, still presents striking memorials of that ‘excellency’ for which it was so distinguished.

“To the south and south-west of us, somewhat circular in its form, is seen here, bounded by the picturesque mountains of Samaria, the ‘great plain,’ the battle-field of the country both in ancient and modern times, and probably the real or typical site of the battle of Armageddon.

“To the east and south-east of us, we had the little

Valley of Nazareth? Population? Surrounding hills? Prospect from them? Distant objects to the north-west? To the south and south-west?

Hermon, which, though bald on its crown, has considerable vegetation on its shoulders; Mount Tabor, standing apart in its own nobility, and like Nature's own pyramid, not commemorative of death, but instinct with life, and clothed with luxuriant verdure to its very summits; and the deep valley of the Jordan and the Sea of Tiberias, with the equable hills and mountains of Bashan and Golan on its eastern side.

“To the north, beyond the plain of El-Battauf, we had the hills and mountains forming the continuation of the Lebanon; and to the north-east, those forming the termination of the Anti-Lebanon, with Jebel Esh-Sheikh, the true Hermon, the chief of all the mountains of the land, moistened with the copious dews which descend from his hoary locks. Many villages, including a considerable number mentioned in Scripture, were distinctly visible.

“Besides Jezreel, Jenin, Taanuk, Megiddo, and others, to which I have already alluded when passing over the great plain, we had before us,—beginning with Safariyah, the Sepphoris of Jewish history, called also Dio-Cæsarea, lying immediately beyond the rather bare hills of Nazareth, and turning to the right,—Kana El-Jalil, or Cana of Galilee, which was privileged to witness the beginning of our Lord's miracles; Safed, the famous sanctuary of Rabbinism, and supposed to be the ‘city set upon a hill,’ immediately before the attention of our Saviour and his disciples during the delivery of the sermon on the mount; Endor, the residence of the witch who is noticed in the history of Saul; Nein, or Nain,

Prospect to the east and south-east? To the north? What is said of Cana? Safed, for what famous? Endor? Nain?

where the widow resided whose son was raised to life by our Lord. The associations of the scene were numerous and hallowed, independently of those immediately connected with Nazareth below.

“There is a good deal of soil on this hill of Nazareth; and doubtless it is to a considerable extent capable of culture. It is covered in many of its patches with a species of erica, called bilad, which is found on all the hills of the country. With this are mixed a good many herbaceous and flowering plants, among which we noticed some of great beauty.

“We continued some two or three hours on the top of this hill, where we conducted divine service, remembering the condescension and grace of that Saviour, who must have often ascended it to survey the works of his Father, and to behold the land over which were scattered the lost sheep of the house of Israel, whom he sought to save.”*

The sacred associations and solemn musings awakened by the scene before us are happily expressed by Dr. Robinson:—

“Seating myself in the shade of the Wely, I remained for some hours upon this spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below, the Saviour of the world had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features

Historical associations of the scene? Soil of the hills? Covered with what? Plants and flowers? Associations and solemn musings awakened?

* Dr. Wilson, vol. ii. 94-5.

of nature which meet our eyes now, just as they once met his.

“ He must often have visited the fountain near which we had pitched our tent ; his feet must frequently have wandered over the adjacent hills ; and his eyes doubtless have gazed upon the splendid prospect from this very spot. Here the Prince of Peace looked down upon the great plain, where the din of battles so oft had rolled, and the garments of the warrior been dyed in blood ; and he looked out too upon that sea, over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed ! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people ; but from this region a light went forth, which has enlightened the world and unveiled new climes ; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land, where it first sprung up.”*

To these we subjoin the reflections and impressions of Lamartine :—

“ It seemed to me, also, as I ascended the last hills which separated me from Nazareth, that I was going to contemplate, on the spot, the mysterious origin of that vast and fertile religion which, for these two thousand years, has made its road from the heights of the mountains of Galilee through the universe, and watered so many human generations with its pure and living wa-

Fountain of Nazareth ? View of the plain ? Of the sea ? Influence that has gone forth ?

* *Researches*, vol. iii. 190, 191.

ters! There is its source! there, in the hollow of the rocks on which I tread: this hill, the summit of which I am attaining, has borne on its sides the salvation, the life, the light, the hope of the world.

“It was there, beneath that small portion of blue sky, at the bottom of that narrow and sombre valley, under the shade of that little hill whose old rocks seem yet split with the joyful trembling they felt in giving birth to and bearing the infant Word, or trembling with the pain they felt in burying that Word when crucified: it was there, lay that sacred and fateful spot which God had chosen from all eternity to launch upon the earth his truth, his justice, and his incarnate love, made manifest in an infant God.

“As I made these reflections, my head bent, and my brain filled with a thousand thoughts still more weighty, I perceived at my feet, at the bottom of a valley hollowed out like a basin or a small lake, the white and gracefully grouped houses of Nazareth on the two sides and at the extremity of this basin.

“God alone knows what passed at that moment in my heart; but by a spontaneous, and as it were an involuntary movement, I found myself on my knees, at the feet of my horse, upon one of the blue and dusty paths of the precipice we were descending. I remained, I suppose, several minutes in silent contemplation, wherein all the thoughts of my life as a sceptic or a Christian, rushed upon my mind with such confusion, that it was impossible to class them; these words alone escaped my lips: *And the Word was made flesh, and dwelt amongst us.* I pronounced them with the sublime,

Reflections of Lamartine? View of Nazareth sketched by him? His impressions and devotions?

profound, and grateful sentiment they are calculated to inspire : the place indeed suggests them so naturally, that I was struck, on arriving in the evening at the sanctuary of the Latin church, to find them engraven in letters of gold, on the marble table of the subterranean altar in the house of Mary and Joseph.”*

§ 4. Mary visits Elizabeth.—JUTTAH. (Luke i : 39-56.)

Judah (Luke i : 39), is supposed to be Juttah, a city of the mountains of Judah, five miles south of Hebron.

This visit of Mary to Elizabeth, therefore, required her to make a journey of near a hundred miles, almost the whole length of the land, from north to south.

§ 5. Birth of John the Baptist.—JUTTAH. (Luke i : 57-80.)

§ 6. An angel appears to Joseph.—NAZARETH. (Matt. i : 18-25.)

§ 7. Birth of Jesus at Bethlehem, five miles south of Jerusalem. (Luke ii : 1-7.)

The present date of the Nativity, which was established in the sixth century, is generally admitted to be four or five years too late ; so that instead of living in the year 1849, of the Christian era, we are actually in the year 1853 or 1854.

It is known that the death of Herod soon followed the birth of Christ. But Josephus has recorded an eclipse of the moon as occurring on the night of Herod's death. Now astronomers have shown that no such eclipse could have occurred at the time, according to the present date of the Christian era, and that it must have been on the night between the 12th and 13th of March, *four years before* the time assigned to the Nativity. But the birth of Christ preceded the death of Herod, and must

Visit of Mary to Elizabeth ? Distance of the journey ? Birth-place of John ? Birth of Jesus, where ? Date of the nativity, too late ? How shown from the death of Herod ? Eclipse of the moon ?

therefore have transpired at least four years before the date of the Christian era. Many other considerations enter into the discussion of this question, which are too recondite to be detailed in this place.

§ 8. An angel appears to the shepherds near Bethlehem. (Luke ii: 8-20.)

§ 9. The circumcision of Jesus, and his presentation in the temple.—BETHLEHEM, JERUSALEM. (Luke ii: 21-38.)

§ 10. The Magi.—JERUSALEM, BETHLEHEM. (Matt. ii: 1-12.)

But who were these Magi? whence came they? and what was the star by which they were guided? They were Chaldean Magi, from the region of Babylon and the Euphrates. They were the learned men of their country, and sustained there, in some degree, the same relation as the chief priests and scribes among the Jews.

The conviction had long been spread throughout the East as well as in Palestine, that, about the time of our era, a great and victorious prince, or Messiah, would appear among the Jews. His coming was supposed, from Numbers xxiv: 17, to have some connexion *with the appearance of a star*. Some such phenomenon evidently excited the attention of these wise men, and influenced them to enter upon this long pilgrimage, in search of the expected king of the Jews.

It is, perhaps, the common opinion that some supernatural or meteoric appearance guided them, like the pillar of a cloud, to the Israelites. But the notion has been entertained that the star may have been none other than a remarkable conjunction of the planets Jupiter and Saturn. If this be true, it will relieve the passage of many difficulties; and confirm, by another astronomical

Who were the Magi? Whence came they? Public expectation of a prince to be born? Common impression respecting the star in the east? Remarkable conjunction of the planets?

fact, the correction of our chronology, which has already been mentioned. The explanation as given below, has engaged the attention of many of the greatest minds, and is at least worthy of a respectful consideration.

Professor Encke has shown, by calculation, that these planets came into conjunction May 29, B. C. 7, and were visible in the east before sunset. On October 1, they came a second time into conjunction; and December 5, again, the third time; and in each instance so near as to appear to the unaided eye as united in one body.

The third conjunction occurred precisely *two years* before the date assigned above to the nativity. Herod, on learning from the Magi the date of the appearing star, ordered the children two years and under to be slain. This consideration also dates the nativity back four years.

It is not a little curious also, that “the Chinese astronomical tables inform us that a new star appeared at a time which would correspond with the *fourth year before* the birth of Christ, according to our usual mode of computation.”

Now, if the Magi, on the first conjunction, were induced to leave their country in search of the mysterious child, the expected king, they must have enjoyed the guidance of these stars. On their arrival at Jerusalem the stars were again united, so as to confirm their belief; and, by their position in the southern sky, directed them to Bethlehem, to which their attention must have been strongly turned by the same prophecies to which the chief priests and scribes referred in their reply to Herod.

Computations of Professor Encke? Date of these occurrences? Chinese tables? Guidance of these stars to Jerusalem? To Bethlehem?

Daniel and Nehemiah had been many years courtiers in the palace at Shushan, where also a Hebrew maid had been queen; to say nothing of Shadrach, Meshach, and Abednego. Many Jews remained in the land of their captivity. So that these learned Magi may well be supposed to have become acquainted with the writings of the prophets.

- § 11. The flight into Egypt. Herod's cruelty. The return.—
BETHLEHEM, NAZARETH. (Matt. ii: 13-23; Luke ii: 39, 40.)
- § 12. At twelve years of age Jesus goes to the Passover.—JERUSALEM. (Luke ii: 41-52.)
- § 13. The Genealogies. (Matt. i: 1-17; Luke iii: 23-38.)

PART II.—ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

TIME: *About one year.*

- § 14. The ministry of John the Baptist.—THE DESERT OF THE JORDAN. (Matt. i: 1-12; Mark i: 1-8; Luke iii: 1-18.)

Herod, Archelaus, and Antipas, each continued in the provinces which they had inherited from their father, Herod the Great. Abilene is a small province, above Damascus, on the eastern slope of Anti-Libanus. But little is known of Lysanias, who was tetrarch of this province.

The wilderness where John the Baptist preached was the wild mountainous country between Jerusalem and the Dead Sea, and extending down the western shore of this sea. This wilderness was not entirely destitute of the means of subsistence. The food of the Baptist was such as this desert affords, locusts and wild honey from the rocks. Josephus informs us that he himself lived in the same manner for three years, with his

Means of acquaintance with the Scripture by the Magi? Abilene, where? Lysanias? Wilderness where John preached? Means of subsistence?

teacher Banus, "and had no other food than what grew of its own accord."

§ 15. Baptism of Jesus.—THE JORDAN. Matt. iii: 13-17; Mark i: 9-11; Luke iii: 21-23.)

§ 16. The temptation.—DESERT OF JUDEA. (Matt. iv: 1-11; Mark i: 12, 13; Luke iv: 1-13.)

The desolate region east of Jerusalem, overlooking the valley of the Jordan, is assumed to be this wilderness, into which our Lord retired after his baptism. It is nearly the same as that in which John began his ministry, but perhaps a few miles further north. It is remarkable that the great events of his life were made by him *occasions of special prayer*. For such devotional purposes he seems to have withdrawn into these desert regions.

The high mountain, which tradition assigns as the place of his temptation, is Quarantania, about three miles north of the road to Jericho. It is fifteen hundred or two thousand feet high, and "distinguished for its sere and desolate aspect, even in this gloomy region of savage and dreary sights. Its highest summit is crowned with a chapel, still occasionally resorted to by the more devout pilgrims, while the eastern face, which overhangs the plain, and commands a noble view of the Arabian mountains, is much occupied with grottos and cells, the favourite abodes of pious anchorites."

§ 17. Preface to John's Gospel. (John i: 1-18.)

§ 18. Testimony of John the Baptist to Jesus.—BETHABARA BEYOND JORDAN. (John i: 19-34.)

Bethabara is supposed by Lücke to be Beth-bara, on the Jordan, to which Gideon summoned the Israelites to take the waters before the Midianites. (Judges vii :

Object of our Lord in going into the wilderness? Quarantania? Bethabara, where?

24.) Jerome relates that many believers in his day, desirous of baptism, resorted there, and were baptized in the living stream.

§ 19. Jesus gains disciples.—THE JORDAN. GALILEE? (John i: 35-51.)

§ 20. The marriage at Cana of Galilee. (John ii: 1-12.)

Dr. Robinson supposes the *third day* to refer back to John i: 44. The two preceding days were sufficient for the journey to Cana, a distance, perhaps, of fifty miles. Cana of Galilee, as has been shown by Dr. Robinson, is not the Cana of most travellers, seen at the distance, five miles north-east of Nazareth, but Kana el-Jelil, about seven miles north of Nazareth, also in full view from the heights above this place. Cana is now a ruined, neglected place, but little known. "War, bloody, relentless war, has swept over the little Cana of Galilee; fire and sword have laid waste and destroyed the peaceful village in which Christ met the rejoicing wedding-party."

PART III.—OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

TIME: *One year.*

§ 21. At the Passover Jesus drives the traders out of the temple.—JERUSALEM. (John ii: 13-25.)

§ 22. Our Lord's discourse with Nicodemus.—JERUSALEM. (John iii: 1-21.)

§ 23. Jesus remains in Judea and baptizes. Further testimony of John the Baptist. (John iii: 22-36.)

§ 24. Jesus departs into Galilee after John's imprisonment. (Matt. iv: 12; xiv: 3-5; Mark i: 14; vi: 17-20; Luke iv: 14; iii: 19, 20; John iv: 1-3.)

Jerome respecting baptisms? Third day, what? Cana, where according to tradition? According to Dr. Robinson? What distance from Bethabara? Ruined condition?

The journey between Jerusalem and Galilee was usually made in three days; for which there were three different routes.

1. One from Nazareth, by way of Endor and Nain, to Scythopolis or Beth-shean; thence across the Jordan, and down the east side of the river, through Perea, to a point opposite Jericho, and thence to Jerusalem.

2. Proceeding obliquely across the plain of Esdraelon, from Nazareth to the coast below Mount Carmel, the traveller pursued his course along the coast by Cæsarea, Antipatris, and Diospolis or Lydda, to Jerusalem.

3. A more direct route was through the country to Shechem, and thence to Jerusalem. This middle route, which, in the present instance, our Lord pursued, was several miles shorter than either of the others.

Jesus had already spent about eight months in Judea since the Passover, and was now returning, in November or December, to Galilee.

§ 25. Our Lord's discourse with the Samaritan woman. Many of the Samaritans believe on him.—SHECHEM or NEAPOLIS. (John iv: 4-42.)

It was apparently about the middle of the second day's journey, and at the distance of thirty-five miles from Jerusalem, where our Lord held this interview with the woman of Samaria, at Jacob's Well.

This was in the second year of John's public ministry, which may have continued a year and six months previous to his imprisonment. Suppose Jesus to have been born October 1, and both John and Jesus to have entered on their public ministry at thirty years of age.

Days' journey from Galilee to Jerusalem? First route? Second? Third? Route of our Lord at this time? Time of the conversation with the Samaritan woman? Period in John's ministry? Continuance of his ministry? Time of entering upon it?

The ministry of Jesus began six months before the first Passover; and eight months after this he is on his way to Galilee, in consequence of John's imprisonment; but John's ministry began some months before that of Jesus. It must, therefore, have continued at least a year and a half.

§ 26. Jesus teaches publicly in Galilee. (John iv: 43-45; Matt. iv: 17; Mark i: 14, 15; Luke iv: 14, 15.)

§ 27. Jesus is again at Cana, where he heals the son of a nobleman lying ill at Capernaum.—CANA OF GALILEE. (John iv: 46-54.)

Capernaum was on the north-west shore of Gennesaret, twenty miles north-east from Cana. The nobleman appears to have been some member of the family of the king. The fame of Jesus had reached the court of Herod, though Jesus had, at this time, wrought but one miracle in Galilee.

§ 28. Jesus at Nazareth; he is there rejected; and fixes his abode at Capernaum. (Luke iv: 16-31; Matt. iv: 13-16.)

The hills south-west of Nazareth break off into a perpendicular precipice of forty or fifty feet; and here, doubtless, is the brow of the hill to which his own citizens led him, that they might cast him down. Tradition assigns for this incident another place, which it is needless to describe.

Capernaum becomes now the residence of Jesus. "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." So completely

Beginning of our Lord's ministry to imprisonment of John, time? Situation of Capernaum? Distance and direction from Cana? Who was this nobleman? The hills at Nazareth, down which they would have cast Jesus? Denunciation against Capernaum?

has this word been fulfilled upon this doomed city, that the very site of it is unknown.

North of Tiberias, and about midway of the coast, the hills retire in a kind of arch, and form a small triangular plain, four miles in length, and two in breadth at the widest part, of great beauty and fertility. This is the ancient land of Gennesaret (Mark vi: 53), in which Dr. Robinson supposes the lost city to have been located.

This plain Josephus describes as one of surpassing loveliness and fertility, and modern travellers concur in attesting the truth of the representation:—

“The country named Gennesar extends along the lake, wonderful both for its nature and beauty. On account of its fertility, it refuses no tree, and the cultivators plant in it all kinds of trees; and the temperature of the atmosphere suits the several sorts. For walnuts, which require the greatest colds, flourish there in vast quantities, and also palm-trees, which require heat; while fig-trees and olives, which require a milder atmosphere, grow near them. One may say that it is the ambition of nature which forces together the things that are naturally enemies to one another; and that there is a happy contention of the seasons of the year, as if each of them laid claim to this district as its own; for it not only nourishes different sorts of fruits beyond men’s expectation, but long preserves them.

“It supplies men with the principal fruits, with grapes and figs, during ten months of the year, without intermission, and with the rest of the fruits throughout the whole year as they ripen in course. And besides

Land of Gennesaret? Length and breadth of the plain? Description of this plain by Josephus?

the good temperature of the atmosphere, it is also watered from a most fertile fountain, called Capharnaum by the natives. Some have thought this fountain to be a vein of the Nile, because it produces the Coracine fish, like the lake near Alexandria. The length of this country extends along the banks of this lake, bearing the same name, for thirty stadia, and in breadth it is twenty. This, indeed, is the nature of that place."

Just at the foot of the western hills is this fountain Capharnaum, of pure, limpid water, enclosed in a circular wall of mason-work, near a hundred feet in diameter. From the fountain flows a large stream, to fertilize the plain. Here, however, no traces of a town are found, but near another fountain, not far from the shore, there is a small heap of indiscriminate rubbish, which, it is supposed, may mark the site of Capernaum.

Dr. Wilson dissents from the opinion of Dr. Robinson respecting the locality of Capernaum; and, perhaps with greater probability, supposes it to have been at the head of the lake, about five miles west of the Jordan, where extensive ruins are found.

§ 29. The call of Simon Peter and Andrew, and of James and John, with the miraculous draught of fishes.—NEAR CAPERNAUM. (Luke v: 1-11; Matt. iv: 18-22; Mark i: 16-20.)

§ 30. Healing of a demoniac in the Synagogue.—CAPERNAUM. (Mark i: 21-28; Luke iv: 31-37.)

§ 31. The healing of Peter's wife's mother, and many others.—CAPERNAUM. (Matt. viii: 14-17; Mark i: 29-34; Luke iv: 38-41.)

§ 32. Jesus with his disciples goes from Capernaum throughout Galilee. (Mark i: 35-39; Luke iv: 42-44; Matt. iv: 23-25.)

From Matthew we learn that the fame of Jesus had already spread through the whole country, Syria, Gali-

Beautiful fountain? Second fountain? Dr. Wilson's opinion respecting the site of Capernaum?

lee, Jerusalem, Judea, Perea, and Decapolis. The last mentioned appears to have been not a distinct country or territory, but a confederation of ten cities, south and south-east of the Sea of Galilee, chiefly inhabited by foreigners. Scythopolis was on the west side of Jordan ; the others, upon the east, among which were Gadara, Hippo, Pella, and Gerasa. They seem not to have been under the government of Herod, but subject to a jurisdiction peculiar to themselves, like the free cities in the German states. They afforded, accordingly, a refuge from the persecution of Herod.

§ 33. The healing of a leper.—GALILEE. (Matt. viii : 2-4 ; Mark i : 40-45 ; Luke v : 12-16.)

§ 34. The healing of a paralytic.—CAPERNAUM. (Mark ii : 1-12 ; Luke v : 17-26 ; Matt. ix : 2-8.)

§ 35. The call of Matthew.—CAPERNAUM. (Matt. ix : 9 ; Mark ii : 13, 14 ; Luke v : 27, 28.)

PART IV.—OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

TIME : *One year.*

§ 36. The pool of Bethesda ; the healing of the infirm man ; and our Lord's subsequent discourse.—JERUSALEM. (John v : 1-47.)

§ 37. The disciples pluck ears of grain on the Sabbath.—ON THE WAY TO GALILEE. (Matt. xii : 1-8 ; Mark ii : 23-28 ; Luke vi : 1-5.)

§ 38. The healing of the withered hand on the Sabbath.—GALILEE. (Matt. xii : 9-14 ; Mark iii : 1-6 ; Luke vi : 6-11.)

§ 39. Jesus arrives at the Sea of Tiberias, and is followed by multitudes.—LAKE OF GALILEE. (Matt. xii : 15-21 ; Mark iii : 7-12.)

§ 40. Jesus withdraws to the mountain, and chooses the Twelve ; the multitudes follow him.—NEAR CAPERNAUM. (Mark iii : 13-19 ; Luke vi : 12-19 ; Matt. x : 2-4.)

Decapolis, what ? Where situated ? Government of Decapolis ? Protection from persecution ?

§ 41. The Sermon on the Mount.—NEAR CAPERNAUM. (Matt. v: 1-viii: 1; Luke vi: 20-49.)

§ 42. The healing of the centurion's servant.—CAPERNAUM. (Matt. viii: 5-13; Luke vii: 1-10.)

§ 43. The raising of the widow's son.—NAIN. (Luke vii: 11-17.)

Nain, the scene of this touching incident, is now a small settlement at the foot of Little Hermon, about three miles south-by-west from Tabor, and in full view from the hills of Nazareth. From Capernaum the distance must be twenty or twenty-five miles.

§ 44. John the Baptist in prison sends disciples to Jesus.—GALILEE: CAPERNAUM. (Matt. xi: 2-19; Luke vii: 18-35.)

If, as is generally supposed, John was imprisoned in the castle of Machærus, east of the Dead Sea, his disciples must have made a journey of fifty miles to Jesus in Galilee.

§ 45. Reflections of Jesus on appealing to his mighty works.—CAPERNAUM? (Matt. xi: 20-30.)

§ 46. While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner.—CAPERNAUM? (Luke vii: 36-50.)

§ 47. Jesus, with the Twelve, makes a second circuit in Galilee. (Luke viii: 1-3.)

§ 48. The healing of a demoniac. The Scribes and Pharisees blaspheme.—GALILEE. (Mark iii: 19-30; Matt. xii: 22-37; Luke xi: 14, 15, 17-23.)

§ 49. The Scribes and Pharisees seek a sign. Our Lord's reflections.—GALILEE. (Matt. xii: 38-45; Luke xi: 16, 24-36.)

§ 50. The true disciples of Christ his nearest relatives.—GALILEE. (Matt. xii: 46-50; Mark iii: 31-35; Luke viii: 19-21.)

§ 51. At a Pharisee's table, Jesus denounces woes against the Pharisees and others.—GALILEE. (Luke xi: 37-54.)

§ 52. Jesus discourses to his disciples and the multitude.—GALILEE. (Luke xii: 1-59.)

Situation of Nain? Present condition? Distance from Capernaum and Nazareth? Journey of John's disciples to Jesus in Galilee?

- § 53. The slaughter of certain Galileans. Parable of the barren fig-tree.—GALILEE. (Luke xiii: 1-9.)
- § 54. Parable of the Sower.—LAKE OF GALILEE: NEAR CAPERNAUM? (Matt. xiii: 1-23; Mark iv: 1-25; Luke viii: 4-18.)
- § 55. Parable of the tares. Other parables.—NEAR CAPERNAUM? (Matt. xiii: 24-53; Mark iv: 26-34.)
- § 56. Jesus directs to cross the lake. Incidents. The tempest stilled.—LAKE OF GALILEE. (Matt. viii: 18-27; Mark iv: 35-41; Luke viii: 22-25; ix: 57-62.)

SEA OF GALILEE, OR TIBERIAS.

The Sea of Tiberias, the scene of so many incidents connected with our Lord's ministry, is a wide expanse of the Jordan, in a deep valley encircled by mountains, which usually rise from the water's edge by steep acclivities until they reach the height of a thousand or twelve hundred feet, except in the north-west, where the hills are lower and more broken. Occasionally they recede a little from the shore, and form small plains of extreme fertility. The lake is about twelve miles long and five broad; the waters are pure and limpid, and abound with fish, as in the time of our Saviour.

From its position between high hills, it is exposed to sudden gusts of wind, as in the case before us. There was, at the last accounts, but a single boat upon the lake.

The rocks are limestone; and the whole region volcanic. Near Tiberias, on the south-west shore of the lake, are several hot springs, and on the opposite side several others, at a short distance from the shore. The opinion has been advanced, that the lake itself occupies

Dimensions of the Sea of Tiberias? Coast and mountains around it? Fish in the lake? Tempests on it? Volcanic indications? Hot springs on the west side? On the east?

the crater of an extinct volcano. According to the measurement of Lieutenant Symonds, the surface of the lake is 328.98 feet below the level of the Mediterranean.

Tiberias (John vi: 23), already mentioned, is the only town on the lake. This city, renowned in history, and built by Herod, is now mostly in ruins, and inhabited by some two thousand Greek Christians and Jews. Dr. Olin describes it as the most wretched of all the towns he ever beheld.

The scenery of the lake has not the stern and awful features of the Dead Sea, but is more rich in hallowed associations, and more attractive in the softened beauties of the landscape. The view of it from the western heights breaks upon the approaching traveller with singular power.

“We were upon the brow of what must appear to a spectator at its base a lofty mountain, which bounds the deep basin of the Sea of Galilee, and forms the last step in the descent from the very elevated plain over which we had journeyed during the long day.

“The sun had just set behind us in a blaze of red light, which filled the western sky for many degrees above the horizon, and was slightly reflected from the smooth, glassy surface of the beautiful lake, whose opposite shore was visible for many miles on the right and left, rising abruptly out of the water into an immense and continuous bulwark, several hundred feet in height, grand and massive, but softened by graceful

Tiberias, where? By whom built? Present inhabitants? Population? Condition? Depression below the Mediterranean? Contrast with the Dead Sea? View of it from the western hills? Sunset view of the lake? Eastern shore? Height of the mountains?

undulations, and covered with a carpet of luxuriant vegetation, from the summit quite down to the water's edge.

“Beyond the lake stretched out a vast, and, to our eyes, a boundless region, filled up with a countless number of beautiful rounded hills, all clad in verdure, which, at this moment, was invested with a peculiar richness of colouring. In the remote distance, though full in our view, the snowy top of Mount Hermon was still glittering and basking in the beams of the sun, while a chaste, cool drapery of white, fleecy clouds hung around its base.

“The green, graceful form of Mount Tabor rose behind us, while over the broad and well-cultivated plain, the numerous fields of wheat, now of a dark, luxuriant green, contrasted very strongly and strangely with intervening tracts of red, freshly-ploughed ground. Independent of sacred associations, this was altogether a scene of rare and unique beauty—nay, of splendid magnificence.”*

The picturesque beauties of this charming scenery frequently attracted the admiring gaze of this traveller as he reluctantly retired on his way to Safet:—

“The sea is almost continually in sight, and the different elevations and ever-shifting points of view from which it was seen, gave to this lovely expanse of water reposing in its deep bed, lustrous and glittering in the sunbeams like molten silver, an endless variety of interesting forms and aspects.

Region beyond? Direction and appearance of Mount Hermon?
Of Mount Tabor? Distant and diversified views of the lake? Sacred associations?

* Dr. Olin, vol. ii. 388, 389.

“I thought some of these views the most exquisitely beautiful of any I had enjoyed of this deeply interesting region, but perhaps it was because they were parting views of a region so honoured and hallowed by the presence and ministry of the adorable Saviour. My eye rested upon the ‘Sea of Galilee,’ the ‘coast of Magdala,’ and the ‘land of Gennesaret:’ upon the site of Chorazin, Bethsaida, and Capernaum—‘the cities where most of his mighty works were done.’ It ‘passed over to the other side,’ and traced in various directions across the shining lake the probable track of ‘the little ships’ in which he ‘went about doing good,’ and that along which he came to his disciples, ‘walking on the sea,’ and where ‘He rebuked the winds and the sea, and there was a great calm.’ Surely no region on earth but Jerusalem and its environs alone is richer in affecting associations; and I felt now as I did upon bidding adieu to the holy city—saddened and quite overpowered with the thought that I should commune with these endeared scenes no more.”*

§ 57. The two demoniacs of Gadara.—S. E. COAST OF THE LAKE OF GALILEE. (Matt. viii: 28-34; ix: 1; Mark v: 1-21; Luke viii: 26-40.)

The ruins of Gadara are recognised on a hill some five miles south of the lake, and nearly the same distance east of Jordan. The remains are extensive, and greatly decayed. Not a building is standing; and only the portals of the eastern gate remain entire. Some traces of streets are still discernible by the lines of rubbish, and two large theatres.

Incidents in our Lord's ministry? Gadara, where? Ruins? Streets, how discerned?

* Dr. Olin, vol. ii. 407, 408.

The acclivities of the hill on every side are very steep; and are occupied by many tombs cut in the limestone rocks. Some of these tombs are large and highly wrought. These tombs are still inhabited as they were by these outcast and frantic demoniacs in the time of our Saviour.

“The accounts given of the habitation of the demoniac from whom the legion of devils was cast out, have struck us very forcibly, while we ourselves were wandering among rugged mountains, and surrounded by tombs still used as dwellings by individuals and whole families.

“A finer subject for the masterly expression of the passions of madness in all their violence, contrasted with the serenity of virtue and benevolence in him who went about doing good, could hardly be chosen for the pencil of the artist. A faithful delineation of the wild and rugged majesty of the mountain scenery here on the one hand, contrasted with the still calm of the waters of the lake on the other, would give an additional charm to the picture.”

One of the ancient tombs, at the time of the visit of Mr. Buckingham, from whom the above extract is taken, was occupied as a carpenter's shop. A perfect sarcophagus remained within, which was used by the family as a provision chest.

§ 58. Levi's feast.—CAPERNAUM. (Matt. ix: 10-17; Mark ii: 15-22; Luke v: 29-39.)

§ 59. The raising of Jairus's daughter. The woman with a bloody flux.—CAPERNAUM. (Matt. ix: 18-26; Mark v: 22-43; Luke viii: 41-56.)

Tombs found there? Used as dwelling-places? Fine subject for a painting? Sarcophagus?

§ 60. Two blind men healed, and a dumb spirit cast out.—CAPERNAUM? (Matt. ix: 27-34.)

§ 61. Jesus again at Nazareth, and again rejected. (Matt. xiii: 54-58; Mark vi: 1-6.)

§ 62. A third circuit in Galilee. The Twelve instructed and sent forth.—GALILEE. (Matt. ix: 35-38; x: 1, 5-42; xi: 1; Mark vi: 6-13; Luke ix: 1-6.)

§ 63. Herod holds Jesus to be John the Baptist, whom he had just before beheaded.—GALILEE? PEREA. (Matt. xiv: 1, 2, 6-12; Mark vi: 14-16, 21-29; Luke ix: 7-9.)

John had been imprisoned some time before the second Passover of our Lord's ministry: it was now near the third Passover: so that he had lain in prison more than a year, in the castle of Machærus. Josephus relates the circumstances of John's imprisonment and death, but only says that Machærus was on the confines of Perea and Arabia.

§ 64. The Twelve return, and Jesus retires with them across the Lake. Five thousand are fed.—CAPERNAUM. N. E. COAST OF THE LAKE OF GALILEE. (Mark vi: 30-44; Luke ix: 10-17; Matt. xiv: 13-21; John vi: 1-14.)

Near the northern extremity of the lake there were two towns of the name of Bethsaida; one in the neighbourhood of Capernaum and Chorazin, on the west side of the lake; the other, on the eastern shore. The former, the city of Andrew and Peter, involved in the doom of Chorazin and Capernaum, is irrecoverably lost; the latter, mentioned Luke ix: 10, near which Jesus fed the five thousand, was enlarged by Philip the tetrarch. The ruins of it are just beyond a small plain of surpassing fertility, at the distance of a little more than an hour beyond the Jordan where it enters into the lake.

Time of John's continuance in prison? Bethsaida on the west of Tiberias? On the east? Fertility of the plain?

§ 65. Jesus walks upon the water.—LAKE OF GALILEE. GENNESARET. (Matt. xiv : 22-36; Mark vi : 45-56; John vi : 15-21.)

§ 66. Our Lord's discourse to the multitude in the Synagogue at Capernaum. Many disciples turn back. Peter's profession of faith.—CAPERNAUM. (John vi : 22-71; vii : 1.)

PART V.—FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

TIME: *Six months.*

§ 67. Our Lord justifies his disciples for eating with unwashed hands. Pharisaic traditions.—CAPERNAUM. (Matt. xv : 1-20; Mark vii : 1-23.)

§ 68. The daughter of a Syrophœnician woman is healed.—REGION OF TYRE AND ZIDON. (Matt. xv : 21-28; Mark vii : 24-30.)

Zidon is the most ancient of all the cities of Phœnicia. (Gen. x : 19; xlix : 13; Comp. Hom. Il. vi. 289; xxiii. 743.) It is about twenty miles north of Tyre, and, at present, larger and better built than its ancient rival. It stands upon a small promontory, and as seen from the north has quite an imposing appearance, as if standing in the sea. Its harbour is now poor, and its commerce small, but it still contains five or six thousand inhabitants. It has beautiful orchards and gardens; and its environs are everywhere covered with a luxuriant vegetation.

The celebrated plain of Phœnice begins at some distance below Tyre, and extends a few miles above Zidon. It is a narrow plain between the shore and the eastern hills, one or two miles in width.

Sarepta (Luke iv : 26) is between Tyre and Zidon, on a high hill a little distance from the coast; but the ancient town was probably by the seaside.

Zidon, situation and direction from Tyre? Its harbour? Population? Plain of Phœnice? Sarepta?

From Capernaum to Tyre is a journey of thirty-five or forty miles. The whole tour through the the coasts of Tyre and Zidon would require a circuit perhaps of a hundred miles. These cities and the Decapolis were without the jurisdiction of Herod—to escape from which, at this time, may have been the object of making this tour.

§ 69. A deaf and dumb man healed; also many others. Four thousand are fed.—THE DECAPOLIS. (Matt. xv: 29-38; Mark vii: 31-37; viii: 1-9.)

§ 70. The Pharisees and Sadducees again require a sign. [See § 49.]-NEAR MAGDALA. (Matt. xv: 39; xvi: 1-4; Mark viii: 10-12.)

Magdala, the native place of Mary Magdalene, was on the coast about four miles above Tiberias, and at the southern extremity of the fertile plain of Gennesaret. By Mark (viii: 10) it is called Dalmanutha. Its modern name is Mejdal. Dr. Olin describes it as a miserable-looking village of thirty or forty huts:—

“We stopped to make some inquiries of the pale, sickly-looking inhabitants, who resembled the people of Jericho in their aspect and bearing. This region has, in some respects, a striking resemblance to that near the mouth of the Jordan. The thorn of Jericho, which I have so fully described, reappears upon this plain. A few scattering palm-trees adorn the dreary precincts of Tiberias, while the stagnant atmosphere and oppressive heat prevailing in this deep valley, are probably the chief causes here, as well as at Jericho, of the sickness of the climate.

“This poor village, however, possesses a special

Distance of Tyre and Sidon from Capernaum? Length of this tour? Probable object of it? Magdala? City of what woman? Causes of the sickness of the place?

historical interest. The people of whom we inquired its name, called it Mejdal ; and it is evident from the name, as well as from its position here, that this is the Magdala of the New Testament, and the Migdal of the Old. (Josh. xix : 38 ; Matt. xv : 39.) At the northern extremity of this village is a large quadrangular edifice, now in a ruinous state. It may have been a khan.”*

§ 71. At Magdala Jesus again takes ship and crosses over to the north-east coast of the lake. (Matt. xvi : 4-12 ; Mark viii : 13-21.)

§ 72. Here, at Bethsaida, he heals a blind man. (Mark viii : 22-26.)

§ 73. From thence he journeys north to the region of Cæsarea Philippi. On their way, Peter again professes his faith in Christ. [See § 66.] (Matt. xvi : 13-20 ; Mark viii : 27-30 ; Luke ix : 18-21.)

The course to Cæsarea Philippi is along the eastern bank of the Jordan, some ten miles, then up the east shore of the Lake Huleh (the Waters of Merom), five miles or more, and thence along the great marsh, ten or twelve miles further north. Cæsarea Philippi is at the head of one of the principal branches of the Jordan. We cannot better introduce this place to the notice of the reader than in the graphic description of Rev. Mr. Thompson. The modern name of the city is Banias, known as Paneas or Panias.

“The city is securely embosomed among mountains, which stand around it on the north-west, north, east, and south. The platform, or terrace, upon which it is built, may be elevated about one hundred feet above the extensive plain of which we have already

Ancient name ? Ruined castle ? Course and distance of Cæsarea Philippi ? Platform of the city ?

* Dr. Olin, vol. ii. 403.

spoken. That part of the city which was within the ancient walls, lay directly *south* of the fountain. The stream formed a deep channel along the northern and western walls; and a part of the water was formerly carried into the ditch, which protected the eastern wall, and fell into the deep ravine of the mountain torrent, Wady el-Kid, on the margin of which the southern wall was constructed.

“Thus the city was surrounded by water, and defended on all sides by natural ravines, except on the east, which was secured by a wide and deep fosse. The walls were very thick and solid, and were strengthened by eight castles or towers; and before the introduction of artillery, Banias must have been almost impregnable. The shape of the city is an irregular quadrangle, longest from east to west, and widest at the eastern end. The whole area is small, not being much more than a mile in circumference.

“The suburbs appear to have been far more extensive than the city itself. The plain towards the north-west, west, and south-west, is covered with columns, capitals, and foundations, bearing indubitable testimony to the ancient size and magnificence of Banias.”*

“Eusebius relates that the woman who was cured of an issue of blood was a native of this place. Her supposed house was still pointed out in the fourth century, when he visited the city.”

§ 74. In this region our Lord foretells his own death and resurrection, and the trials of his followers. (Matt. xvi: 21-28; Mark viii: 31-38; ix: 1; Luke ix: 22-27.)

Fountain? Walls? Fosse? Shape of the city? Circumference?
Suburbs? Ruins?

* Bib. Sacra, 1846, pp. 187, 188.

§ 75. Next follows the transfiguration of our Lord, and his subsequent discourse with his disciples. (Matt. xvii: 1-13; Mark ix: 2-13; Luke ix: 28-36.)

This "high mountain," it is supposed, was some lofty eminence of Mount Hermon, above Banias.

§ 76. The next day, on descending from the mount, Jesus heals a dumb demoniac. (Matt. xvii: 14-21; Mark ix: 14-29; Luke ix: 37-43.)

§ 77. Jesus now returns into Galilee, and again foretells his death and resurrection. (Matt. xvii: 22, 23; Mark ix: 30-32; Luke ix: 43-45.)

§ 78. At Capernaum he miraculously provides tribute-money. (Matt. xvii: 24-27.)

§ 79. Here the disciples contend who shall be greatest in the kingdom of heaven; and are exhorted to humility, forbearance, and brotherly love. (Matt. xviii: 1-35; Mark ix: 33-50; Luke ix: 46-50.)

§ 80. The Seventy are instructed and sent out; probably down the valley of the Jordan, and through the populous regions of the country beyond Jordan, where our Lord soon followed them, and preached. This was the conclusion of his public ministry, before going up to Jerusalem for the last time. (Luke x: 1-16.)

§ 81. Jesus now takes his final departure from Galilee, and goes up to Jerusalem. On his way he is inhospitably rejected by the Samaritans. (John vii: 2-10; Luke xi: 51-56.)

§ 82. Heals ten lepers in the country of Samaria. (Luke xvii: 11-19.)

PART VI.—THE FESTIVAL OF THE TABERNACLES, AND THE SUBSEQUENT EVENTS UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS BEFORE THE FOURTH PASSOVER.

TIME: Six months, less six days.

§ 83. The feast of Tabernacles was held in October, six months after the Passover. Jesus had now been absent a year and a half from Jerusalem. On this occasion he probably teaches in Jerusalem. (John vii: 11-53; viii: 1.)

Into what region are the Seventy sent out? Feast of Tabernacles, what? When kept?

- § 84. Dismisses the woman taken in adultery. (John viii : 2-11.)
 § 85. Teaches and reproves the unbelieving Jews, and escapes out of their hands. (John viii : 12-59.)
 § 86. Soon after leaving the city occurred his conversation with a certain lawyer, in connexion with which he gave the parable of the good Samaritan. (Luke x : 25-37.)
 § 87. On his way he is entertained in Bethany, at the house of Martha and Mary. (Luke x : 38-42.)

Bethany is now a poor village of about twenty families, on the south-eastern declivity of the Mount of Olives, in a little valley, and about two miles from Jerusalem.

- § 88. The disciples are again taught how to pray. (Luke xi : 1-13.)
 § 89. The Seventy return.—JERUSALEM ? (Luke x : 17-24.)
 § 90. A man born blind is healed on the Sabbath. Our Lord's subsequent discourses.—JERUSALEM. (John ix : 1-41 ; x : 1-21.)
 § 91. In the month of December, Jesus again returns to Jerusalem to the feast of Dedication, where his instructions give offence to the Jews, and he again retires from the city to Bethabara beyond Jordan. (John x : 22-42.)
 § 92. After remaining here probably a few weeks, he is recalled to Bethany, by the sickness of Lazarus. (John xi : 1-46.)
 § 93. From Bethany, in consequence of the designs of the Sanhedrim against him, our Lord withdraws to a city called EPHRAIM, near the wilderness. (John xi : 47-54.)

We are indebted to Dr. Robinson for the probable recovery of this place, which he identifies with the modern Taiyibeh, and the ancient Ephron and Ophrah of Benjamin. (Josh. xviii : 23 ; 1 Sam. xiii : 17 ; 2 Chron. xiii : 19.) It is on a high hill, fifteen or twenty miles north of Jerusalem, and a short distance north of the rock Rimmon, to which the remnant of the slaughtered tribe of Benjamin fled for defence (Judges xx : 47), and a little north-east of Bethel.

Situation of Bethany ? City of Ephraim ? Distance from Jerusalem ?

On the highest point of the hill is an ancient tower, which affords a wide prospect of the wilderness along the valley of the Jordan, of the Dead Sea, and of the mountains beyond.

The village is on the slope of a hill, and contains a population of about three hundred Christians of the Greek church.

“Even to this day the hardy and industrious mountaineers have much intercourse with the valley, and till the rich fields and reap the harvests of Jericho. It was therefore quite natural and easy for our Lord, from this point to cross the valley and the Jordan, and then turn his course towards Jericho and Jerusalem; while at the same time he exercised his ministry among the cities and villages along the valley and in the eastern region.”—*Eng. Harmony*, p. 187.

§ 94. Our Lord is accordingly next on the coast of Judea, by the further side of Jordan, where he heals an infirm woman on the Sabbath. (Matt. xix : 1, 2; Mark x : 1; Luke xiii : 10-21.)

§ 95. Passes through the villages teaching and journeying towards Jerusalem. (Luke xiii : 22-35.)

§ 96. In his course he dines with a chief Pharisee on the Sabbath. (Luke xiv : 1-24.)

§ 97. Instructs the multitude what is required of true disciples. (Luke xiv : 25-35.)

§ 98. The parables of the Lost Sheep and of the Prodigal Son follow in this place. (Luke xv : 1-32.)

§ 99. Parable of the Unjust Steward.—PEREA (Luke xvi : 1-13.)

§ 100. The Pharisees reproved. Parable of the Rich Man and Lazarus.—PEREA. (Luke xvi : 14-31.)

§ 101. Jesus inculcates forbearance, faith, humility.—PEREA. (Luke xvii : 1-10.)

§ 102. Christ's coming will be sudden.—PEREA. (Luke xvii : 20-37.)

§ 103. The Importunate Widow. The Pharisee and Publican.—(Luke xviii : 1-14.)

Ancient tower? Situation of the village? Population?

- § 104. Precepts respecting divorce.—PEREA. (Matt. xix: 3-12; Mark x: 2-12.)
- § 105. Little children received and blessed.—PEREA. (Matt. xix: 13-15; Mark x: 13-16; Luke xviii: 15-17.)
- § 106. The rich young man. Parable of the Labourers in the Vineyard.—PEREA. (Matt. xix: 16-30; xx: 1-16; Mark x: 17-31; Luke xviii: 18-30.)
- § 107. A third time Jesus now foretells his death and resurrection.—PEREA. [See §§ 74, 77.] (Matt. xx: 17-19; Mark x: 32-34; Luke xviii: 31-34.)
- § 108. The ambitious request of James and John.—PEREA. (Matt. xx: 20-28; Mark x: 35-45.)
- § 109. Our next notice of Jesus is at Jericho, whither he has gone on his last return to Jerusalem. Near Jericho he heals two blind men. (Matt. xx: 29-34; Mark x: 46-52; Luke xviii: 35-43; xix: 1.)
- § 110. Is hospitably entertained by Zaccheus, on which occasion he delivers the parable of the Pounds. (Luke xix: 2-28.)
- § 111. From Jericho he passes to Bethany, on the first day of the week before the Passover—the 10th day of the month Nisan, April. (John xi: 55-57; xii: 1, 9-11.)

PART VII.—OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

TIME: *Four days.*

- § 112. On the next day after his arrival at Bethany, Monday the 11th, he makes his public entry into Jerusalem, and returns at night to Bethany. (John xii: 12-19; Matt. xxi: 1-11, 14-17; Mark xi: 1-11; Luke xix: 29-44.)
- § 113. Tuesday the 12th, Jesus goes to Jerusalem. On his way seeks fruit in vain of the barren fig-tree. Cleanses the temple, and again returns to Bethany. (Matt. xxi: 12, 13, 18, 19; Mark xi: 12-19; Luke xix: 45-48; xxi: 37-38.)
- § 114. Wednesday, 13th. Jesus again returns to Jerusalem. On the way the fig-tree is observed to be already withered. (Matt. xxi: 20-22; Mark xi: 20-26.)
- § 115. In the city the chief priests and scribes question his authority. After this he utters the parable of the Two Sons. (Matt. xxi: 23-32; Mark xi: 27-33; Luke xx: 1-8.)

- § 116. The parable of the Wicked Husbandman. (Matt. xxi : 33-46; Mark xii : 1-12; Luke xx : 9-19.)
- § 117. The parable of the Marriage of the King's Son. (Matt. xxii : 1-14.)
- § 118. The Pharisees propose to him the insidious question respecting tribute. (Matt. xxii : 15-22; Mark xii : 13-17; Luke xx : 20-26.)
- § 119. The Sadducees also propose an insidious question respecting the resurrection. (Matt. xxii : 23-33; Mark xii : 18-27; Luke xx : 27-40.)
- § 120. A lawyer questions him respecting the great commandment. (Matt. xxii : 34-40; Mark xii : 28-34.)
- § 121. Jesus questions the Pharisees respecting Christ. (Matt. xxii : 41-46; Mark xii : 35-37; Luke xx : 41-44.)
- § 122. Warns his disciples against the Scribes and Pharisees. (Mark xii : 38, 39; Luke xx : 45, 46; Matt. xxiii : 1-12.)
- § 123. Pronounces woes against the Scribes and Pharisees, and utters his lamentation over Jerusalem. (Matt. xxiii : 13-39; Mark xii : 40; Luke xx : 47.)
- § 124. The widow's mite. (Mark xii : 41-44; Luke xxi : 1-4.)
- § 125. Certain Greeks desire to see Jesus; a voice from heaven proclaims him the Son of God. (John xii : 20-36.)
- § 126. Reflections of John upon the unbelief of the Jews, who introduces Jesus as speaking. (John xii : 37-50.)

Our Lord now takes his final leave of the temple, and at the same time foretells its future destruction. On the Mount of Olives, while on the way to Bethany, four of his disciples, expecting in the Messiah an exalted temporal prince, who should restore and extend the kingdom of the Jews, inquire of Jesus when these things should be? and what the sign of his coming, and of the end of the world? This inquiry leads him to speak at length of his coming, of the destruction of Jerusalem, and of the final judgment. This discourse, in our Harmony, is divided into the following sections and heads. Our Lord and his disciples still remain on the Mount of Olives, having the whole city in full view before them.

- § 127. Destruction of the temple, and persecution of the disciples. (Matt. xxiv : 3-14; Mark xiii : 1-13; Luke xxi : 5-19.)
- § 128. Sign of his coming to destroy Jerusalem and put an end to the Jewish state and dispensation. (Matt. xxiv : 15-42; Mark xiii : 14-37; Luke xxi : 20-36.)
- § 129. Final coming at the day of judgment. Duty of watchfulness. Parables of the Ten Virgins and of the Five Talents. (Matt. xxiv : 43-51; xxv : 1-30.)
- § 130. Scenes of the judgment day. (Matt. xxv : 31-46.)
- § 131. When at supper at Bethany, on the evening of this eventful day, Judas, filled with sudden resentment at the rebuke of Jesus, goes out to concert with the chief priests to betray him. (Matt. xxvi : 1-16; Mark xiv : 1-11; Luke xxii : 1-6; John xii : 2-8.)
- § 132. Thursday, 14th. While at Bethany, Jesus sends two of his disciples into the city to make preparations for the Passover. (Matt. xxvi : 17-19; Mark xiv : 12-16; Luke xxii : 7-13.)

PART VIII.—THE FOURTH PASSOVER; OUR LORD'S PASSION, AND THE ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.

TIME: Two days.

- § 133. Thursday evening. Jesus returns to Jerusalem to keep the Passover with his disciples, when the disciples fall into an ambitious strife for pre-eminence. (Matt. xxvi : 20; Mark xiv : 17; Luke xxii : 14-18, 24-30.)
- § 134. Jesus washes the disciples' feet. (John xiii : 1-20.)
- § 135. Jesus points out the traitor, and Judas withdraws. (Matt. xvi : 21-25; Mark xiv : 18-21; Luke xxii : 21-23; John xiii : 21-25.)
- § 136. Jesus foretells the fall of Peter, and the dispersion of the Twelve. (John xiii : 36-38; Matt. xxvi : 31-35; Mark xiv : 27-31; Luke xxii : 31-38.)
- § 137. Institutes the Lord's Supper at the close of the Passover. (Matt. xxvi : 26-29; Mark xiv : 22-25; Luke xxii : 19-20; 1 Cor. xi : 23-25.)
- § 138. Comforts his disciples, and promises the Holy Spirit. (John xiv : 1-31.)
- § 139. Declares himself the true vine, and assures his disciples that they shall be hated by the world. (John xv : 1-27.)
- § 140. Forewarns them of persecution, and promises again the Holy Spirit. Prayer in the name of Christ. (John xvi : 1-33.)

§ 141. Christ offers his final prayer with his disciples. (John xvii: 1-26.)

§ 142. After the Supper, Jesus retires at a late hour of the night from the city towards the Mount of Olives, and beyond the brook Cedron or Kidron, just at the foot of the mount; he enters into the garden of Gethsemane, where he sinks to earth in a mysterious agony. (Matt. xxvi: 30, 36-40; Mark xiv: 26, 32-42; Luke xxii: 39-46; John xviii: 1.)

The scene of this agony is forcibly sketched by Lamartine:—

“At the gate of St. Stephen [on the east side of the city] the path is turned out of its line by the terraces on which formerly stood the temple of Solomon, and where now stands the Mosque of Omar; and a broad steep bank descends suddenly to the left, towards the bridge which crosses the Cedron, and leads to Gethsemane and the Garden of Olives.

“A low wall of stones, without cement, surrounds this field, and eight olive-trees, standing at about twenty or thirty paces distance from each other, nearly cover it with their shade. These olive-trees are amongst the largest of their species I have ever seen: tradition makes their age mount to the era of the incarnate God, who is said to have chosen them to conceal His divine agonies. Their appearance might, if necessary, confirm the tradition which venerates them; their immense roots, as the growth of ages, have lifted up the earth and stones which covered them, and, rising many feet above the surface of the soil, offer to the pilgrim natural benches upon which he may kneel, or sit down, to collect the holy thoughts which descend from their silent heads. A trunk, knotted, channelled, hollowed, as with

St. Stephen's gate? Garden of Gethsemane? Venerable olive-trees?

the deep wrinkles of age, rises like a large pillar over these groups of roots; and, as if overwhelmed and bowed down by the weight of its days, it inclines to the right or left, leaving in a pendent position its large, interlaced, but once horizontal branches, which the axe has a hundred times shortened to restore their youth.

“ I admired the divine predestination of this spot for the most mournful scene of the Saviour’s passion. It was a deep and narrow valley; enclosed on the north by dark and barren heights, which contained the sepulchres of kings; shaded on the west by the heavy and gigantic walls of a city of iniquities; covered at the east by the summit of the Mount of Olives, and crossed by a torrent which rolled its bitter and yellow waves over the broken rocks of the Valley of Jehoshaphat. At some paces’ distance a black and bare rock detaches itself like a promontory from the base of the mountain, and, suspended over Cedron and the valley, bears several old tombs of kings and patriarchs, formed in gigantic and singular architecture, and strides like the bridge of death over the valley of lamentations.

“ At that period, no doubt, the sloping sides of the Mount of Olives, now nearly bare, were watered by brooks from the pools, and by the still running stream of Cedron. Gardens of pomegranates, oranges, and olives, covered with a thicker shade the Valley of Gethsemane, which delves like a sanctuary of grief into the narrowest and darkest depths of the Valley of Jehoshaphat. The man despised and rejected, the man of sorrows, might here hide himself like a criminal

Deep seclusion of Gethsemane? Ancient tombs? Divine wisdom in the selection of Gethsemane?

amongst the roots of trees and the rocks of the torrent, under the triple shadow of the city, the mountain, and the night; he might hear from hence the secret steps of his mother and his disciples as they passed by, seeking her son and their master; the confused noise, the stupid acclamations of the city rising around him to rejoice in having vanquished truth and expelled justice; and the moans of Cedron rolling its waters under his feet, soon destined to behold its city overthrown, and its sources broken up in the ruin of a blind and guilty nation. Could Christ have chosen a more suitable spot for his tears? could he water with the sweat of his blood a soil more furrowed by miseries, more saturated by griefs, more impregnated with lamentations? ”*

§ 143. A tumultuous rabble, led by Judas the traitor, rush in to arrest Jesus, who calmly advances to meet them, and is betrayed with a kiss. (John xviii: 2-12; Matt. xxvi: 47-56; Mark xiv: 43-52; Luke xxii: 47-53.)

§ 144. Jesus is led immediately to the house of Caiaphas, who examines him while the Sanhedrim assemble. He is now in the inner court or quadrangle, around which the house is built. There is a fire in the open court of the quadrangle, near which Peter is standing when he first denies his Lord. He retreats to the passage, or gateway leading to the street, where he again denies his Lord; and, an hour after, denies him the third time; still within the court, and probably near the place of the first denial. (Matt. xxvi: 57, 58, 69-75; Mark xiv: 53, 54, 66-72; Luke xxii: 54-62; John xviii: 13-18, 25-27.)

§ 145. Previous to the last denial of Peter the Sanhedrim have assembled, while it is yet night, on the morning of Friday the 15th, and the trial proceeds; during which our Lord declares himself the Christ, and is condemned and mocked. (John xviii: 19-24; Luke xxii: 63-71; Matt. xxvi: 59-68; Mark xiv: 55-65.)

Fitness of Gethsemane for the agony of Jesus?

* Lamartine, vol. i. 263-5.

- § 146. The Sanhedrim lead Jesus away to Pilate. Morning of Friday. (Matt. xxvii: 1, 2, 11-14; Mark xv: 1-5; Luke xxiii: 1-5; John xviii: 28-38.)
- § 147. Pilate sends Jesus to Herod. (Luke xxiii: 6-12.)
- § 148. Pilate seeks to release Jesus. The Jews demand Barabbas. (Luke xxiii: 13-25; Matt. xxvii: 15-26; Mark xv: 6-15; John xviii: 39, 40.)
- § 149. Pilate delivers up Jesus to death, who is scourged and mocked. (Matt. xxvii: 26-30; Mark xv: 15-19; John xix: 1-3.)
- § 150. He again seeks to release Jesus. (John xix: 4-16.)
- § 151. As soon as Judas sees that his master is delivered to death, he is seized with remorse, and hangs himself. He had hoped, perhaps, to enjoy the reward of his treachery without incurring the guilt of his master's blood. (Matt. xxvii: 3-10.)
- § 152. Jesus is led away, about nine o'clock in the morning, to be crucified. On his way to Calvary, Jesus bears the cross to which he is to be nailed; but, exhausted by the sufferings to which he has been subjected, he sinks beneath the burden, and a stranger from Cyrene, a city on the coast of Africa, opposite Crete, is compelled to bear the cross. (Matt. xxvii: 31-34; Mark xv: 20-23; John xix: 16, 17; Luke xxiii: 26-33.)
- § 153. The Crucifixion; from nine o'clock A. M. to three P. M. (Matt. xxvii: 35-38; Mark xv: 24-28; Luke xxiii: 33, 34, 38; John xix: 18-34.)

Calvary, the place of crucifixion, will probably never be identified. All the research which has been employed on this locality, has done little else than substitute some plausible conjecture for the uncertain traditions of the church.

- § 154. Jesus on the cross is mocked by the Jews. He commends his mother to John. (Matt. xxvii: 39-44; Mark xv: 29-32.)
- § 155. Darkness prevails over the land from twelve o'clock to three P. M., when our Saviour expires. (Matt. xxvii: 45-50; Mark xv: 33-37; Luke xxiii: 44-46; John xix: 28-30.)
- § 156. At this great event the vail of the temple is rent, the earth quakes, many graves are opened, and the Roman centurion, in attendance to witness these scenes, exclaims: "Truly this was the Son of God." (Matt. xxvii: 51-56; Mark xv: 38-41; Luke xxiii: 45, 47-49.)

§ 157. It was a custom of the Jews that the bodies of such as were publicly executed should be taken down before sunset. The body of Jesus is accordingly delivered by request to Joseph of Arimathea, who takes care to have it embalmed and laid in a new sepulchre near by. Mary Magdalene, and other women, who had stood by the cross during the sufferings of their Lord, are also attendants at his burial. (John xix: 31-42; Matt. xxvii: 57-61; Mark xv: 42-47; Luke xxiii: 50-56.)

Arimathea has generally been supposed to be the modern town of Ramleh, near Lydda. This supposition is refuted by Dr. Robinson, but defended by Von Raumer.

§ 158. The next day, Saturday, 16th, the Sabbath of the Jews, a watch is set, and other precautions taken, to prevent imposition. (Matt. xxvii: 62-66.)

PART IX.—OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

TIME: *Forty days.*

This difficult portion of the gospel history has been carefully harmonized by our author. The order of events will be best presented in his own words:—

“The resurrection took place at or before early dawn on the first day of the week; when there was an earthquake, and an angel descended and rolled away the stone from the sepulchre and sat upon it; so that the keepers became as dead men from terror. At early dawn, the same morning, the women who had attended on Jesus, viz. Mary Magdalene, Mary the mother of James, Joanna, Salome, and others, went out with spices to the sepulchre in order further to embalm the Lord's body. They inquire among themselves, who should remove for them the stone which closed the sepulchre. On their arrival they find the stone already

Jesus in the tomb? Arimathea, where?

rolled away. The Lord had risen. The women, knowing nothing of all that had taken place, were amazed ; they enter the tomb, and find not the body of the Lord, and are greatly perplexed. At this time, Máry Magdalene, impressed with the idea that the body had been stolen away, leaves the sepulchre and the other women, and runs to the city to tell Peter and John.

“The other women remain still in the tomb ; and immediately two angels appear, who announce unto them that Jesus is risen from the dead, and give them a charge in his name for the Apostles. They go out quickly from the sepulchre, and proceed in haste to the city to make this known to the disciples. On the way Jesus meets them, permits them to embrace his feet, and renews the same charge to the Apostles. The women relate these things to the disciples ; but their words seem to them as idle tales, and they believe them not.

“Meantime Peter and John had run to the sepulchre, and entering in had found it empty. But the orderly arrangement of the grave-clothes, and of the napkin, convinced John that the body had not been removed either by violence or by friends ; and the germ of a belief sprung up in his mind that the Lord had risen. The two returned to the city. Mary Magdalene, who had again followed them to the sepulchre, remained standing and weeping before it ; and looking in she saw two angels sitting. Turning around she sees Jesus ; who gives to her also a solemn charge for his disciples.

“The further sequence of events, consisting chiefly of our Lord’s appearances, presents comparatively few difficulties. The various manifestations which the

Saviour made of himself to his disciples and others, as recorded by the Evangelists and Paul, may accordingly be arranged and enumerated as follows:—

1. To the women returning from the sepulchre. Reported only by Matthew. See § 162.
2. To Mary Magdalene, at the sepulchre. By John and Mark. § 164.
3. To Peter, perhaps early in the afternoon. By Luke and Paul. § 166.
4. To the two disciples going to Emmaus, towards evening. By Luke and Mark. § 166.
5. To the Apostles (except Thomas) assembled at evening. By Mark, Luke, John, and Paul. § 167.

N. B. These five appearances all took place at or near Jerusalem, upon the first day of the week, the same day on which the Lord arose.

6. To the Apostles, Thomas being present, eight days afterwards at Jerusalem. Only by John. § 168.
7. To seven of the Apostles on the shore of the Lake of Tiberias. Only by John. § 169.
8. To the eleven Apostles and to five hundred other Brethren, on a mountain in Galilee. By Matthew and Paul. § 170.
9. To James, probably at Jerusalem. Only by Paul. § 171.
10. To the eleven at Jerusalem, immediately before the ascension. By Luke, in Acts, and by Paul. § 171.

Then follows the ascension. § 172.”*

Various manifestations of our Lord?

* Eng. Harmony, pp. 210, 211.

- § 159. The resurrection, on the first day of the week, the Christian Sabbath, 17th. (Mark xvi : 1; Matt. xxviii : 2-4.)
- § 160. Visit of the women to the sepulchre. Mary Magdalene returns. (Matt. xxviii : 1; Mark xvi : 2-4; Luke xxiv : 1-3; John xx : 1, 2.)
- § 161. Vision of the angels in the sepulchre. (Mark xvi : 5-7; Luke xxiv : 4-8; Matt. xxviii : 5-7.)
- § 162. The women return to the city. Jesus meets them. (Matt. xxviii : 8-10; Mark xvi : 8; Luke xxiv : 9, 11.)
- § 163. Peter and John run to the sepulchre. (John xx : 3-10; Luke xxiv : 12.)
- § 164. Our Lord is seen by Mary Magdalene at the sepulchre. John xx : 11-18; Mark xvi : 9-11.)
- § 165. Report of the watch. (Matt. xxviii : 11-15.)
- § 166. Our Lord is seen of Peter. Then by two disciples on the way to Emmaus. (1 Cor. xv : 5; Luke xxiv : 13-35; Mark xvi : 12, 13.)

The position of Emmaus was early lost, and has never been recovered. We only know that it was seven or eight miles from Jerusalem.

- § 167. On the evening of the Christian Sabbath, Jesus, while at supper in Jerusalem, presents himself to the disciples, with the exception of Thomas. (Mark xvi : 14-18; Luke xxiv : 36-49; John xx : 19-23.)
- § 168. One week from this time Jesus again presents himself to the Apostles in Jerusalem, while Thomas also is present. (John xx : 24-29.)
- § 169. The Apostles now return to Galilee, where Jesus had before assured them that he would meet them after his resurrection. (Matt. xxvi : 32; Mark xiv : 29.) Here he first discovers himself to seven of them, at the Sea of Tiberias. (Matt. xxviii : 16; John xxi : 1-24.)
- § 170. Jesus meets the Apostles and above five hundred Brethren on a mountain in Galilee. (Matt. xxviii : 16-20; 1 Cor. xv : 6.)

The final interview of our Lord with his disciples at the appointed place, a mountain in Galilee, to us unknown, is appropriately introduced to our notice by the following remarks of the author of the Harmony :—

“ The set time had now come ; and the eleven dis-

ciples went away into the mountain, ‘where Jesus had appointed them.’ It would seem probable, that this time and place had been appointed by our Lord for a solemn and more public interview, not only with the eleven whom he had already met more than once, but with all his disciples in Galilee; and that therefore it was on this same occasion, when, according to Paul, ‘he was seen of above five hundred brethren at once.’

“I, therefore, with many leading commentators, do not hesitate to regard the interviews thus described by Matthew (xxviii: 16–20) and Paul (1 Cor. xv: 5–8), as identical. It was a great and solemn occasion. Our Lord had directed, that the eleven and all his disciples in Galilee should thus be convened upon the mountain. It was the closing scene of his ministry in Galilee. Here his life had been spent. Here most of his mighty works had been done, and his discourses held. Here his followers were as yet most numerous. He therefore here takes leave on earth of those among whom he had lived and laboured longest; and repeats to all his disciples in public the solemn charge, which he had already given in private to the Apostles: ‘Go ye therefore and teach all nations;—and lo, I am with you always, even unto the end of the world.’ It was doubtless the Lord’s last interview with his disciples in that region; his last great act in Galilee.”*

§ 171. After this public interview with his disciples and followers, Jesus again appears to James at Jerusalem, and then to all the Apostles. The language seems indeed to imply that there were repeated interviews and communications of which we have no specific record. (1 Cor. xv: 7; Acts i: 3–8.)

Final interview in Galilee?

* Eng. Harmony, pp. 214, 215.

§ 172. Ascension of Christ. (Luke xxiv: 50-53; Mark xvi: 19, 20; Acts i: 9-12.)

In connexion with this discourse, or soon after it, our Lord, with the Apostles, goes out to Bethany, on the eastern slope of the Mount of Olives, where he lifts up his hands and blesses them; and, while he blesses them, he is parted from them, and carried up into heaven, and a cloud receives him out of their sight.

Amazing scene! His humiliation ended, finished now the work that was given him to do, he returns, triumphant over death and the grave, to his Throne on high. Myriads of attending angels announce, at the gates of heaven, the approach of the returning Conqueror, their Lord and King. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in." And myriads more of the heavenly hosts in celestial harmony hail his coming. "Who is this King of Glory? the Lord strong and mighty; the Lord mighty in battle. The Lord of hosts, he is the King of Glory!"

Who can conceive the emotions of the Apostles as they gaze in mute astonishment at this amazing scene! In vain they look steadfastly up towards heaven. The heaven of heavens has received their Lord and Master unto the right hand of God. But two of the heavenly host appear, saying: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "And they returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen."

Bethany? The ascension?

CHAPTER III.

ACTS OF THE APOSTLES.

ON the day of Pentecost, a mixed multitude from many nations were filled with amazement at hearing the Apostles speak in their several native languages: Parthians, Medes, Elamites, Mesopotamians, inhabitants of Asia Minor, of Crete, of Egypt, and Arabia. (Acts ii: 9-11.)

The enumeration begins with the most eastern, the Parthians, east of Media; the Medes, south of the Caspian Sea, and east of the Euphrates; the Elamites, south of Media; the Mesopotamians, between the Tigris and Euphrates.

Cappadocia and Pontus are north-eastern provinces of Asia Minor; the latter, on the south-east coast of the Black Sea; the former, south-east of Pontus. By Asia, Winer and De Wette understand the western part of Asia Minor, including Mysia, Lydia, and Caria. East of these were Phrygia and Pamphylia.

Crete, south of the Grecian Archipelago, is a large island, a hundred and sixty miles in length, and varying in width from six to thirty-five miles. The other countries have been the subject of consideration in other portions of Scripture history.

It is an interesting fact that the first Christian church out of Jerusalem was planted by Philip in the idolatrous

Where was Parthia? Media? Elam? Cappadocia? Pontus? What are we to understand by Asia? Crete, where and what?

city of Samaria, within one year after our Lord's passion. (Acts viii.) After this he expounds the Scriptures to the Ethiopian eunuch, in the country of the Philistines. Azotus is Ashdod of the Old Testament.

CÆSAREA.

This city is about thirty-five miles north of Joppa, and fifty-five from Jerusalem. It was built by Herod the Great, at immense expense. To form a harbour he constructed an extensive mole, or breakwater, sufficient to protect a fleet against the storms which rage on this inhospitable coast. It was built of large blocks of stone, brought from a great distance, and sunk to the depth of a hundred and twenty feet. To this stupendous work he added a temple, a theatre and amphitheatre, together with many splendid buildings, and made it his own residence and the capital of Judea. After him it became the residence of the Roman governors.

Its present state, and the historical recollections associated with it, in connexion with the history of the Apostle Paul, are clearly exhibited by Dr. Wilson:—

“ The ruins are very extensive, lying along the shore to the north, where there are some remains of aqueducts. The wall of a fort, surrounded by a moat, still remains in tolerably good order. This Irby and Mangles suppose to be of Saracenic architecture. The ruins within it consist of foundations, arches, pillars, and great quantities of building material; but there is no-

Church at Samaria? By whom planted?

Situation of Cæsarea? By whom built? Breakwater? Design of it? Magnitude of the work? Other edifices? Ruins?

thing distinctive about them. Various columns and masses of stone are seen lying in the sea close to the shore.

“The only considerable pile of building standing is at the southern part of the fort, where travellers enter the gate to get a supply of water for themselves and cattle. At this place we observed only a solitary human being: and there are now not more than one or two families of herdsmen occasionally to be found at the Roman capital of Judea. Were either the Grecian Strato, who first marked the place by his tower, or Herod the Great, who built the city in a style of the greatest magnificence, and formed the breakwater necessary for constituting it a port, to raise his head, he would be astonished at the doings of the ruthless hand of man, and the still more potent hand of Time, the great destroyer.

“It is mentioned in the New Testament in connexion with circumstances and events of great interest. Philip preached in all the cities intermediate between Ashdod and Cæsarea.* (Acts viii: 40.) The Apostle Paul was brought down to it from Jerusalem, on his way to Tarsus, when the brethren were inducing him to escape from the violence of the Grecians who had been irritated by his reasonings. (Acts ix: 30.) It was the residence of Cornelius the centurion, the first Gentile convert. (Acts x: 1, &c.; xi: 11.) It witnessed the judgment of God inflicted on Herod Agrippa, when—probably

Ruins within the fort, what? Building standing? Population at the present time? Where did Philip preach? Who resided here?

* A distance along the coast of fifty miles or more.

in the magnificent amphitheatre erected by his father*—he was smitten by the angel of God, when glittering in the gorgeous display of his royal apparel, and rejoicing in the idolatrous plaudits of the maddened multitude. (Acts xii: 19–23.)

“Paul concluded at it his voyage from Ephesus, and there saluted the church. (Acts xviii: 22.) This apostle made it a landing-place on a similar occasion, when he took up his abode for a time with Philip the Evangelist. (Acts xxi: 8, 16.) He was sent to it by Claudius Lysias to appear before Felix, in whose presence he uttered the noble speech which made that governor tremble. (Acts xxiii: 24; xxiv.) Here he was imprisoned for two long years, till he was called forth to plead his cause before Festus and Agrippa. (Acts xxv: 26.) From Cæsarea he sailed to imperial Rome, to finish, at that centre of influence and of power, his wondrous testimony to the cause of Christ. (Acts xxvii: 1.)”†

MARTYRDOM OF STEPHEN.

There is much difficulty in settling the chronology of the first few chapters of the history of the Acts of the Apostles. Some chronologists assign the date of Stephen's martyrdom (Acts vii), to the latter part of the first year after our Lord's ascension; others, to the

Herod Agrippa, how smitten? Landing-place of Paul? His imprisonment?

Date of Stephen's martyrdom?

* Grandfather? Herod Agrippa was a grandson of Herod the Great, and son of Aristobulus, who was cruelly put to death by his father.

† Dr. Wilson, vol. ii. 250–2.

third or fourth year. The conversion of Paul they suppose to have occurred only a few months later.

CONVERSION OF SAUL.

Damascus was a hundred and fifty miles from Jerusalem; but some of the early converts, perhaps some of the first fruits on the day of Pentecost, may have preached Christ at Damascus, and gathered a church there.

It appears that Saul, after his conversion, retired for three years into some part of Arabia, east or south-east from Damascus. It was after this term of time, which Luke passes over in silence, that he was assisted to make his escape from Damascus, and conducted to Cæsarea.

From thence he returned to his own native city, Tarsus in Cilicia. Here we lose sight of this remarkable man, the future Apostle of the Gentiles for ten or twelve years. (Acts ix.)

CILICIA.

Cilicia lies directly west of the north-east angle of the Mediterranean Sea. It has fertile plains, but is surrounded by high mountains, through which there are only narrow passes. Tarsus was a large and populous city, distinguished for its schools and learned men, in which it ranked with Athens and Alexandria. It was therefore “no mean city.” The distance from Cæsarea to Tarsus may be about three hundred miles.

Church at Damascus? Saul at Damascus? In Arabia? Escape from Damascus?

Cilicia? Mountains and plains of Tarsus? Distance from Cæsarea?

Lydda (Acts ix : 32, 35), is the ancient Lud. Saron is the fertile and beautiful plain of Sharon.

The period of Paul's residence in Cilicia was one of tranquillity and prosperity to the church. The disciples that had been dispersed at the persecution of Stephen, went everywhere, preaching the doctrines of Christ; and when the historian again introduces Paul to our notice, A. D. 43, he informs us that they had already travelled to Phœnice, Antioch, and Cyprus.

THE ISLAND OF CYPRUS.

Cyprus is a large, beautiful, and fertile island, a hundred and forty miles in length and fifty in width, which, however, varies greatly in different places. It is capable of sustaining a large population; but has at present comparatively few inhabitants.

PHœNICIA.

Phœnice, or Phœnicia, lies on the western declivity of Lebanon, and the coast of the Mediterranean, extending from near Mount Carmel, below Tyre, northward beyond Zidon and Beirut. It comprises about two degrees of latitude.

CITY OF ANTIOCH.

Antioch is near the northern extremity of Syria, above Phœnicia, and three hundred miles north of Jerusalem. It was a large and populous city, containing a hundred and fifty or two hundred thousand inhabitants. It was

Lydda? Saron? Result of the dispersion of the disciples?

Cyprus? Length and breadth? Fertility? Population?

Phœnicia? Extent? What latitudes does it comprise?

Situation of Antioch? Distance from Jerusalem? Population?

Separate townships?

divided into four townships, each enclosed by a separate wall, and the four by a common wall.

Its suburb, Daphne, celebrated for its grove and its fountains, its asylum and temple, was a vast forest "of laurels and cypresses, which reached as far as a circumference of ten miles, and formed, in the most sultry summers, an impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air."

Antioch was celebrated for its refinements in the arts, and the cultivation of literature and philosophy. Cicero describes it as distinguished for its learned men, and the cultivation of the fine arts.* It was the birth-place of Chrysostom, and the scene of his labours until his transfer to Constantinople. To this luxurious, dissolute, and idolatrous city, Paul, by request of Barnabas, directed his attention, and made it for many years the centre of his missionary operations.

Few cities have survived greater vicissitudes of war, pestilence, and earthquakes, than Antioch. No less than two hundred and fifty thousand are said to have been destroyed in the sixth century by an earthquake; the city being at the time thronged by multitudes who had gathered there to a festival.

On the south-west side of the town is a precipitous mountain ridge, on which a considerable portion of the old Roman wall of Antioch is still standing, from thirty to fifty feet in height, and fifteen in thickness. At short intervals four hundred high square towers are built up

Daphne? Extent and beauty? Celebrity of Antioch? Chrysostom? Earthquakes? Roman wall? Towers?

* *Loco nobili et celebri quondam urbe et copiosa, atque eruditissimi hominibus liberalissimisque studiis affluente.*

in it, each containing a staircase and two or three chambers, probably for the use of the soldiers on duty. At the east end of the western hill are the remains of a fortress, with its turrets, vaults, and cisterns. Its present population may be fifteen or twenty thousand.

FIRST MISSIONARY TOUR OF PAUL.

After the lapse of ten or twelve years, Paul appears in history at Antioch, whither he had come by personal invitation of Barnabas, A. D. 43. (Acts xi : 25.)

Their visit to Jerusalem, the martyrdom of James, the imprisonment and enlargement of Peter, and the death of Herod Agrippa (Acts ii : 27-30 ; xii.), are referred to the following year, A. D. 44.

The same year Paul and Barnabas go out on their first mission, accompanied by John Mark. (Acts xiii, xiv.) Seleucia, from whence they set sail, is the port of Antioch, at the mouth of the Orontes.

Directing their course to Cyprus, the native place of Barnabas, they land at Salamis, on the eastern coast of the island, and travel through the length of it to Paphos, on the western coast, where occurred the incidents related of Sergius Paulus and Elymas the sorcerer.

From thence Paul proceeds north-west to Perga, in Pamphylia, a province which joins Cilicia on the west.

Without lingering here, he proceeds north into the interior to Antioch in Pisidia, a distance of eighty or ninety miles. Here are still found the remains of se-

Fortress ? Present population ?

Date of Paul's first tour ? His companion ? Seleucia ? Salamis in Cyprus ? Paphos ? Incidents at this place ? Perga ? Antioch in Pisidia ? Ruins of this city ?

veral churches and temples, besides a theatre, and a magnificent aqueduct, of which twenty-one arches still remain in a perfect state. Here the Apostle met with great success among the proselyte Gentiles, but was expelled from the city by the Jews.

We next find him at Iconium, seventy-five or eighty miles east-by-south from Antioch, and about a hundred and twenty miles in the interior from the coast of the Mediterranean. It is now a walled town, inhabited by Moslems, and situated at the foot of Taurus, in a fertile plain; rich in valuable productions, particularly in apricots, wine, cotton, flax, and grain. It carries on a considerable trade with Smyrna, by means of caravans.

Driven from this place, after having preached for some time with great success, Paul and Barnabas flee to Lystra and Derbe. The former is supposed to have been thirty or forty miles south of Iconium, and the latter fifteen or twenty miles east of Lystra (Acts xiv: 19, 20); but the sites of these towns have not been recovered.

“Nothing can more strongly show the little progress that has hitherto been made in a knowledge of the ancient geography of Asia Minor, than that of the cities which the journey of St. Paul has made so interesting to us. The site of only one, Iconium, is yet certainly known.” Timothy was a native of Lystra (Acts xvi: 12; 2 Tim. iii: 11), and Gaius, the friend and fellow-traveller of Paul, was a native of Derbe (Acts xx: 4).

The Apostle now retraces his tour through Lystra, Iconium, Antioch, and Perga; and from thence goes to

Success of the Apostle? Iconium, where? Present state of trade? Lystra? Derbe? Native place of Timothy? Of Gaius?

Attalia, about twenty miles west of Perga. The river Caractes falls with a great noise into the sea at this place. The town is composed of three parts, extending from the shore to the heights above. It is surrounded by a fertile district; but the heat is so insupportable in summer that most of the inhabitants remove during that season to the neighbouring mountains. At this place the Apostle, after having travelled by land and sea twelve or fourteen hundred miles, embarked for Antioch in Syria, at which place he arrived after an absence perhaps of a year and a half. Autumn? A. D. 45.

SECOND MISSIONARY TOUR.

After some time spent with the church at Antioch, Paul and Barnabas proposed to visit again the churches which they had established at their first mission. The interval which had elapsed since their first mission is estimated, by different chronologists, at from two to four years.

During this time they had together visited the church at Jerusalem, in consequence of the dissensions which sprang up at the church in Antioch, respecting the circumcision of Gentile converts. (Acts xv.) Our chronologist (*Ordo Sæclorum*, p. 126), assigns the council at Jerusalem to the end of A. D. 47 or beginning of 48; and the departure of Paul on this second missionary tour to the spring following.

Attalia, where? By what river? Parts of the town? Extreme heat? Return of the Apostle? Length of the tour? Time occupied in it?

Interval between the first and second tour? How occupied? Dissension at Antioch? Council at Jerusalem? On what occasion?

After the unhappy and unworthy dissension between Paul and his early friend and faithful associate (Acts xv : 36-41), he took with him Silas, who had come with them from Jerusalem as a delegate to the church at Antioch, and with this fellow-labourer proceeded on his way, journeying by land around the north-east coast of the Mediterranean though his native country, Cilicia, to Derbe and Lystra, where Timothy joins him.

After visiting his former churches, he directs his course into Phrygia, a large and populous province in the central part of Asia Minor, extending north and west from Iconium.

North of Phrygia lies Galatia, into which Paul also extends his labours; and here, according to Neander, he enjoyed that remarkable rapture, accompanied with the "thorn in the flesh," to which he refers in his Second Epistle to the Corinthians, xii : 1-10.

At Galatia, new fields of labour opened to the Apostle, on the right hand and on the left. But he was diverted by the Spirit of God from going, on the one hand, either south into Proconsular Asia, the province of which we have already spoken; or, on the other, north into Bithynia, towards the shores of the Black Sea.

Passing, therefore, by a circuitous course, around Mysia, lying west of Phrygia, and visiting, apparently, the cities of Philadelphia, Sardis, and Thyatira, the Apostle came to Troas, fifteen or twenty miles south of ancient Troy.

Dissension between Paul and Barnabas? Companion of Paul in his second tour? Route pursued? Joined by Timothy, where? Situation of Phrygia? Of Galatia? Rapture of Paul? New fields of labour? On the south, what province? What on the north? Circuitous route around Mysia? Through what cities? Where was Troas? Bearings from Troy?

The town itself was situated on an eminence opposite the island of Tenedos. The ruins of the place are now concealed in a thick wood of oak, with which the country abounds. The soil of this region is excellent, but it is poorly cultivated; and only a few miserable villages are thinly scattered over it.

At Troas the Apostle met with Luke, the physician, author of this history of the Acts of the Apostles, and future companion of Paul in his travels.

Here, warned by a vision, the Apostle sets sail for Macedonia, on the opposite side of the *Ægean* Sea. He first touched at Samothrace, a small island in the northern part of the *Ægean* Sea, distinguished by a high mountain, described in the *Missionary Herald* for 1836, p. 246. There is now but a single village upon the island.

From thence, by a north-westerly course, he sailed to Neapolis, and passed down the coast a short distance to Philippi. This city occupies a fertile plain between two ridges of mountains. The Acropolis is upon a mount standing out into the plain from the north-east. The city seems to have extended from the base of it for some distance to the south and south-west. The remains of the fortress upon the top consist of three ruined towers, and considerable portions of walls of stone, brick, and very hard mortar. The plain below exhibits nothing but ruins—heaps of stone and rubbish, overgrown with thorns and briars; but nothing is seen of the innumera-

Ruins here concealed? Soil? Cultivation? Luke, occupation? Future relations? His writings? Vision of the Apostle? Macedonia, where? Sea intervening? Samothrace, where? How inhabited? Course to Neapolis? Thence to Philippi? Site of the city? Plain and mountains? Fortress? Ruins lost?

ble busts and statues, and thousands of columns, and vast masses of classic ruins, of which earlier travellers speak.

Ruins of private dwellings are still visible; also something of a semicircular shape, probably a forum or market-place, perhaps the one where Paul and Silas received their undeserved stripes.

There is particularly worthy of notice an ancient palace, the architecture of which is grand, and the materials costly. The pilasters, chapiters, &c., are of the finest white marble; and the walls were formerly encased in the same stone. The marble blocks are gradually knocked down by the Turks and wrought into their silly grave-stones. Many of the ruins of the town are said to be covered at present with stagnant water.*

In this city of ancient Thrace, Paul encountered various vicissitudes of his missionary life. The conversion of Lydia, the silencing of the sorceress, the uproar in the city, the scourging of Paul and Silas, their imprisonment, the miraculous opening of the prison doors, and the conversion and baptism of the jailer (Acts xvi: 9-40), are detailed by the historian. But the result was the establishment of a church, remarkable, above all others founded by the Apostle, for purity of doctrine and fidelity to Christ. To this church he addressed one of his epistles.

From Philippi to Thessalonica, the Apostle passed down the coast through Amphipolis and Apollonia.

Private dwellings? Forum or market-place? Ancient palace?
Various incidents? Character of the church established there?
Amphipolis? Apollonia?

* See Miss. Herald for 1834, from which this account is taken.

The former, especially, was at this time a large commercial city. Both are now in ruins. They are about thirty miles apart; and at equal distances between Philippi and Thessalonica.

Thessalonica is on the coast, near a hundred miles from Philippi, and perhaps four hundred from Constantinople. At that time it was rich and populous, and is still a city of sixty or seventy thousand inhabitants. It stands on the steep declivity of a hill, and presents an imposing appearance, which is not sustained by a nearer examination.

Paul and Silas continued here three or four weeks, preaching not merely in a synagogue of the Jews on the Sabbath, but teaching daily from house to house. (1 Thess. ii: 9-11.) The result of this ministry was the conversion of many devout Greeks and honourable women, until a persecution arose from the Jews which endangered the lives of Paul and Silas. They were secretly conducted out of the city, and passed on along the coast to the south, fifty miles or more, to Berea.

The Apostle commends the Jews of this place for their candour and ingenuousness above that of the Jews of Thessalonica, because they daily searched the Scriptures to test the truth of his doctrine. But persecution, raised by some Jews who followed him from Thessalonica, compelled him soon to withdraw from the place. Leaving Silas and Timothy behind (Acts xvii: 10-16), he proceeded to Athens.

Distance and bearing of Thessalonica? From Philippi and Constantinople? Site of the city? Population? Continuance of the Apostle's mission to this place? Converts? Persecution from whom? Secret escape? Distance and bearing of Berea? Character of the Bereans? Persecution how excited?

PAUL AT ATHENS.

The Apostle, surrounded by statues and altars and temples, could not resist the impulse of his spirit to declare the doctrine of the living God; and without waiting for the arrival of Silas and Timothy, proceeded not only to preach in the synagogue, but to hold daily conversations in the market-places with the crowd of idlers who gathered there to hear and discuss the current news of the day.* By the groups whom he gathered here he was led to the renowned Areopagus, whom he addressed, standing in the midst of Mars-Hill, a few rods west of the noble Acropolis of Athens.

This Acropolis is a high, rocky, and precipitous rampart, which rises immediately out of the plain of the city, on the summit of which were crowded together those noble structures, which have ever been admired as the most perfect models of Athenian taste and skill. Here, before the lofty Parthenon, surrounded by these proud temples, and standing almost in the very foot-prints of the great Athenian orator, he delivered, before the renowned sages of Athens, that discourse which stands unrivalled as an example of Christian oratory. (Acts xvii: 16-34.)

The customary place for public assemblies and popu-

Preaching of Paul in the synagogue and market-places? Led to the Areopagus? Situation of Mars-Hill? Acropolis of Athens? Structures upon it? Circumstances under which Paul delivers his discourse? The Pnyx?

* Demosthenes himself reproaches his countrymen for this inquisitive, gossiping disposition, with his characteristic severity: *Ἡμεῖς δὲ οὐδὲν ποιοῦντες ἐνθαδὲ καθήμεθα καὶ πυνθανόμενοι κατὰ τὴν ἀγορὰν, εἰ τι λέγεται νεώτερον.*

lar harangues was the Pnyx on the Acropolis, at a short distance east of Mars-Hill.

The Pnyx was an extensive terrace cut out of the rocks in the shape of a semicircle, the arch of which is a terrace wall of huge polygonal rocks. The whole forms an amphitheatre so gigantic, that it can be compared to nothing but the fabled walls which tradition ascribes to the Cyclops themselves.

This remarkable place was the assembly hall of the Athenians in the most glorious times of the republic. It was the central point of all Greece, where were delivered those master-pieces of eloquence which have delighted all succeeding ages. The semicircle contained an area of more than twelve thousand square yards, a space sufficient to accommodate the whole civic population of Athens, eight or ten thousand citizens.

The chord of the semicircle which we have described was a bare wall of rock. An immense rectangular block projected in front of it, hewn away from the wall. Two staircases of stone led up from the platform below to this place.

This was the celebrated rostrum from which the thunders of the eloquence of Demosthenes sounded out to the assembled Athenians in front. Connected as this spot is with the richest classic associations, it is at present one of the most sublime on earth; and, in the time of the great orator, with the sky of Attica above, the monuments of Athenian wealth and art on every side, and the sea of Attica glistening in the distance, it pre-

How constructed? Assemblies there? Extent of the accommodations? Venerated for what? Platform of the orator? Scenery and associations?

sented the noblest materials for the inspiration of eloquence.

Mars-Hill, situated at a short distance west of the Acropolis, is another place of great interest to most classic as well as Christian pilgrims. A roughly hewn staircase of sixteen steps, leading up the hill on the north-eastern slope, presents the way of ascent. A bench in the form of an immense triclinium is excavated out of the rock; and the holes are still seen, in which were fastened ancient arm-chairs, several of which have been preserved in the cathedral church and in the house of the archbishop.

In the legislation of Solon, in the sixth century before the Christian era, this court exerted a most beneficial influence on the government of the state. Pericles deprived it of its weight in the decisions of the stormy democracy; but through the brightest ages of the commonwealth, the energy and high moral influence of this venerable tribunal was almost unlimited. Such was the renowned assembly before whom the Apostle set forth in a masterly manner the doctrine of the great God our Saviour, instead of the unknown god whom they ignorantly worshiped.

Such was Paul's anxiety for his new converts in Macedonia, that he consented to remain alone at Athens, that Silas might minister to the Bereans, and Timothy to the Thessalonians. From Athens, the Apostle proceeded alone to Corinth, where he continued from one and a half to two years.

Corinth, distinguished also for the cultivation of the

Situation of Mars-Hill? Ascent to it? Ancient chairs of the Areopagus? Antiquity of this tribunal? Influence of it? Silas at Berea? Timothy at Thessalonica? Paul at Corinth?

fine arts and of philosophy, was a large commercial city on the isthmus which unites the ancient Peloponnesus, the modern Morea, with the main land. It had convenient harbours on either side, and commanded a large share of trade between Italy and Asia Minor. It was therefore a favourable point for communicating with other places.

The Apostle was greatly assisted in this place by his acquaintance with the converted Jew, Aquila, and his wife Priscilla, of Pontus in Asia Minor. During his residence here he was again joined by Silas and Timothy; and wrote, at different times, his First and Second Epistles to the Thessalonians, A. D. 49, 50.

From Corinth, Paul hastened back to Palestine, merely stopping at Ephesus for a short time, where he left Aquila and his wife, who had sailed with him from Cenchræa, the eastern port of Corinth.

Ephesus subsequently became the centre of Paul's labours, and the seat of Christianity in Asia Minor. It is now in utter ruins, but its site is recognised on a plain at the head of a bay near the island of Samos, perhaps fifty or sixty miles south of Smyrna.

The proud temple of Diana, one of the wonders of the world, the building of which occupied two hundred and twenty years, has crumbled down to dust, and left no trace even of its position. A few detached fragments of masonry, some broken columns and capitals, slight remains of an ancient dilapidated circus and theatre, in gloomy desolation, mark the situation of this proud city,

Situation of Corinth? Harbours? Trade of the city? Aquila and Priscilla? Epistle to Thessalonians? Return of the Apostle? Cenchræa? Aquila at Ephesus? Situation of Ephesus? Distance and direction from Smyrna? Ruins? Temple of Diana? Time occupied in building it?

hallowed as the chosen residence of the Apostle Paul, of Timothy, and of John the beloved disciple.

With the hope of removing the prejudices of the Jews and of Jewish converts, and to prevent an outbreak between them and the Gentile converts, Paul, after an absence of three years, A. D. 48-51, resolved to return to Palestine. On this return he visited Jerusalem and performed a vow, by presenting an offering publicly in the temple, after the manner of the Jews. (Acts xviii.)

From Jerusalem he hastened to Antioch, where he met with Barnabas and other friends and former associates in publishing the Gospel. Here he was also joined by Peter, and the Apostles of the Jews united in Christian fellowship with the Apostles of the Gentiles, as fellow-labourers in a common cause.

“But this beautiful unanimity was disturbed by some Judaizing zealots, who came from Jerusalem, probably with an evil design, since what they had heard of the free publication of the gospel among the heathen was offensive to their contracted feelings. For a considerable time the pharisaically-minded Jewish Christians appeared to have been silenced by the apostolic decisions, but they could not be induced to give up an opposition so closely allied with a mode of thinking exclusively Jewish, against a completely free and independent gospel.

“The constant enlargement of Paul’s sphere of labour among the heathen, of which they became more fully aware by his journeys to Jerusalem and Antioch, excited afresh their suspicion and jealousy. Though

Consecrated by the labours of Paul and others? Object of Paul’s return to Jerusalem? Meeting of brethren at Antioch? Harmony interrupted?

they professed to be delegates sent by James from Jerusalem, it by no means follows that they were justified in so doing; for before this time such Judaizers had falsely assumed a similar character. These persons were disposed not to acknowledge the uncircumcised Gentile Christians who observed no part of the Mosaic ceremonial law, as genuine Christian brethren, as brethren in the faith, endowed with privileges equal to their own in the kingdom of Messiah. As they looked upon them as still unclean, they refused to eat with them.

“ The same Peter who had at first asserted so emphatically the equal rights of the Gentile Christians, and afterwards at the last apostolic convention had so strenuously defended them—now allowed himself to be carried away by a regard to his countrymen, and for the moment was faithless to his principles. We here recognise the old nature of Peter, which, though conquered by the Spirit of the gospel, was still active, and on some occasions regained the ascendancy. The same Peter who, after he had borne the most impressive testimony to the Redeemer, at the sight of danger for an instant denied him.

“ The example of an apostle whose character stood so high, influenced other Christians of Jewish descent, so that even Barnabas withdrew from holding intercourse with Gentile Christians. Paul, who condemned what was evil, without respect of persons, called it an act of hypocrisy. He alone remained faithful to his principles, and in the presence of all administered a severe

Peter's dissimulation? His old nature? Conduct of Barnabas?
Paul's reproof?

reprimand to Peter, and laid open the inconsistency of his conduct. (Gal. ii.)

“If we fix this controversy of Paul and Peter—which, as the following history shows, produced no permanent separation between them—exactly at this period, it will throw much light on the connexion of events. Till now the pacification concluded at Jerusalem between the Jewish and Gentile Christians had been maintained inviolate. Till now Paul had to contend only with Jewish opponents, not with Judaizers in the churches of Gentile Christians;—but now the opposition between the Jewish and Gentile Christians, which the apostolic resolutions had repressed, again made its appearance.

“As in this capital of Gentile Christianity, which formed the central point of Christian missions, this controversy first arose, so exactly in the same spot it broke forth afresh, notwithstanding the measures taken by the apostles to settle it; and having once been renewed, it spread itself through all the churches where there was a mixture of the Jews and Gentiles. Here Paul had first to combat that party whose agents afterwards persecuted him in every scene of his labours.”*

THIRD MISSIONARY TOUR.

After remaining in Jerusalem a short time, the Apostle returned to Ephesus, following the course of his former tour through Cilicia to Derbe, Lystra, and Iconium, then proceeding north to Galatia; and from

Hostility of the Jews to Paul? Of Judaizing teachers and Jewish converts?

Route of the Apostle in his third tour?

* Neander, vol. i. 245-9.

thence through Phrygia to his place of destination, where he is supposed to have arrived in the beginning of the year 51. (Acts xviii: 23.)

Soon after taking up his residence at Ephesus, Paul, in the opinion of Bleek, approved by Neander, Schott, and Credner, made a second visit to Corinth, of which the historian has left no record. The incidents recorded in the nineteenth chapter of Acts are indeed referable to this period of time; but the history of these eventful years of his life is wholly unknown, except so far as inferred from his epistles. From Ephesus he wrote his Epistle to the Galatians, and the First to the Corinthians.

“At the time of his writing this epistle to Corinth, he had formed an extensive plan for his future labours. As during his stay of several years in Achaia and at Ephesus, he had laid a sufficient foundation for the extension of the Christian church among the nations who used the Greek language, he now wished to transfer his ministry to the West; and as it was his fundamental principle to make those regions the scene of his activity where no one had laboured before him—he wished on that account to visit Rome, the metropolis of the world, where a church had long since been established, in his way to Spain (Rom. xv: 24, 28), and then to commence the publication of the gospel at the extremity of Western Europe.

“But, before putting this plan into execution, he wished to obtain a munificent collection in the churches of the Gentile Christians for their poor believing brethren at Jerusalem, and to bring the amount himself to Jeru-

Date of it? Second visit to Corinth? Epistles to Galatians and Corinthians? Plan of labours in Western Europe? Desire to visit Rome? Charitable efforts for the brethren at Jerusalem?

saalem, accompanied by some members of the churches. Already, some time before he despatched this epistle to the Corinthians, he had sent Timothy and some others to Macedonia and Achaia to forward this collection, and to counterwork the disturbing influences in the Corinthian church. (1 Cor. iv: 17.)

“ He hoped to receive through him an account of the impression which his epistle had made. But he found himself deceived in his expectations, for Timothy was probably prevented from travelling as far as Corinth, and came back to Ephesus without bringing the information which the Apostle expected. The Apostle, animated by a tender paternal anxiety for the church, became uneasy respecting the effect produced by his epistle; he, therefore, sent Titus to Corinth, for the purpose of obtaining information, and that he might personally operate on the church in accordance with the impression made by the epistle.”*

After leaving Ephesus, Paul seems to have laboured for some time at Troas, while awaiting in vain the return of Titus from Corinth. He then set sail again for Macedonia, where he had gratifying evidence that the churches which had been planted there were advancing in the Christian life. The remainder of the summer and autumn he spent in Macedonia, and the winter A. D. 54-5, in Greece, principally at Corinth (Acts xx: 42), where he wrote his Epistle to the Romans.

In the spring of A. D. 55, or, according to Neander, 58 or 59, he again returns by land to Philippi, where he

Timothy in Macedonia and Achaia? Failure in his object, and return? Titus at Corinth? Paul in Macedonia? State of the churches? Summer and winter of A. D. 54-5? Visit to Philippi?

* Neander, vol. i. 309-11.

takes ship and arrives at Troas, now for the third time, and at the Jewish Passover—the days of unleavened bread. (Acts xx: 6.) He travelled on foot to Assos, a distance of more than a day's journey south of Troas, where he joined his party and sailed to Mitylene, on the island of Lesbos, opposite Assos, from which it is separated by a narrow strait. Another day's sail brought them to Chios, now Scio, not far from Smyrna, south-east of the bay. This island is memorable in modern times for the atrocious butchery of the inhabitants by the Turks in 1822.

The next day he touched at the island of Samos, and passed on to Trogillum, on the mainland opposite. The day following he landed at Miletus, about thirty miles south of Ephesus, and withdrawn a little from the coast, on a stream of water. Here he had an affectionate farewell interview with the elders of Ephesus, under the full consciousness that they would see his face no more. (Acts xx.)

Miletus was the capital of the province of Ionia, and a place of considerable importance. There was, for several centuries, a Christian church in the city, but the place is now deserted and in ruins.

Rhodes, at which he touched on his voyage, is an island lying off the south-west coast of Asia Minor; celebrated, from the remotest antiquity, as the seat of commerce, navigation, literature, and the arts. The climate is delightful, and the soil fertile; the scenery highly picturesque, and the air perfumed with the

Return to Troas? Goes to Assos, where? Mitylene? Chios? Memorable for what? Paul arrives at Samos, where? Trogillum? Former importance and present condition of Miletus? Rhodes, celebrated for what? Climate? Soil? Scenery?

richest fragrance ; and yet, by the devastations of war and the rapacity of the Turks, the inhabitants are reduced to extreme poverty. It is famous in ancient story for its huge Colossus, a hundred and twenty-six feet in height.

Patara is a small port on the coast, a day's sail east of Rhodes. From this place they direct their course to Tyre, passing Cyprus on the left.

After remaining with the Christian converts in Tyre one week, the Apostle proceeded on his way to Ptolemais, where also he found Christians, with whom he tarried one day. This city is the modern Acre, Accho, or Akka. It is thirty miles below Tyre, and eight north of Mount Carmel. This town, the key of Syria, is more strongly fortified than any other in the country. The appearance of its defences is still formidable, notwithstanding all the vicissitudes of war which it has survived.

It stands on an angular promontory jutting into the sea. The walls are in many places double ; and those on the land-side are protected by strong outworks of mounds with facings of stone. The walls are remarkably strong.

Age after age it has flourished and fallen into decay, with the alternations of peace and war. It was the stronghold of the Crusaders ; and was besieged by Bonaparte. In 1832 it sustained a siege of six months against Ibrahim Pacha, during which thirty-five thousand shells were thrown into it. Again in 1840 it was

Poverty of the inhabitants ? Patara ? Paul at Tyre ? Ptolemais ? Modern name of it ? Situation ? Defences of the place ? Its importance ? Besieged by Bonaparte ? By Ibrahim Pacha ? Bombardment by the English ?

bombarded by the English fleet; and was reduced by the explosion of the powder magazine, by which two thousand soldiers were hurried into eternity without a moment's warning. It is said that the art of making glass was first discovered in this place in the following manner:—

“Some Sidonians, on their return from a trading-voyage to Egypt, where they had taken some nitre on board for ballast, once landed under the walls of Accho, and encamped near the mouth of the river Belus. In order to cook their food, one of the crew gathered some of the saline plants that grew on the banks of the river, and made a fire with them; another brought from the vessel a large piece of nitre, and put it in the fire to support the kettle. The nitre soon began to melt, and mingling with the sand and salt, formed a clear, transparent substance. They examined into the matter, and found that the nitre, by coming in contact with the sand, caused it to melt, and thus they discovered the composition of what we call glass. The fine silicious sand of the Belus is very well adapted to the manufacture of this article, and many ship-loads of it are annually exported for the use of the Venetian glass-factories.”*

From Ptolemais to Cæsarea was but a short voyage, and from thence, contrary to all remonstrances of his friends, he pressed on, bound in spirit, not knowing what might befall him in this his last sad visit to Jerusalem.

Making glass discovered? Time and manner of the discovery? Remonstrances with the Apostle against going to Jerusalem? His decision?

* Biblical Geography, pp. 20, 21.

The Apostle was about to bring to a close his ministry in the East. The charitable collection which he had made, and which he was bound to deliver in person, constitutes an epoch in his life and in the development of the church, which will be best explained in the words of Neander:—

“A year had passed since he had with great zeal set this collection on foot among the churches of Gentile Christians in Asia and Europe, and it was of importance to him that it should be very productive. He had already written to the Corinthian church (1 Cor. xvi: 4), that if this collection equalled his wishes, he would convey it himself to Jerusalem. It was certainly not merely his intention to assist the poor of the church at Jerusalem in their temporal necessities; he had an object still more important for the development of the church, to effect a radical cure of the breach between the Jewish and the Gentile Christians, and to seal for perpetuity the unity of the church.

“As the immediate power of love can effect more to heal the schism of souls, than all formal conferences in favour of union, so the manner in which the Gentile churches evinced their love and gratitude to the mother church, would accomplish what had not yet been attained by all attempts at union.

“Paul wished, since he was accompanied to Jerusalem by the messengers of these churches, who practically contradicted the charges disseminated against him by his Jewish and Judaizing adversaries,—that the proofs of the sympathizing and self-sacrificing love of the Gentile Christians should serve as evidence to the

Object of this charitable collection and of Paul's visit to Jerusalem? Prejudices against Gentile churches.

Jewish Christians, who had imbibed prejudices against them, of what could be effected by the preaching of the gospel independently of the law of Moses ; so that they would be obliged to acknowledge the operation of God's Spirit among these, whom they had always been indisposed to receive as brethren in the faith. Paul himself plainly indicates this to have been his chief object in this collection and journey. (2 Cor. ix : 12-15.)”*

“The next day after his arrival at Jerusalem, Paul with his companions visited James the brother of the Lord, at whose house the presbyters of the church were assembled. They listened with great interest to his account of the effects of the gospel among the Gentiles. But James called his attention to the fact, that a great number of Jews who believed on Jesus as the Messiah, and were yet zealous and strict observers of the Mosaic law, were prejudiced against him ; for those Judaizers, who everywhere sought to injure Paul's ministry, had circulated in Jerusalem the charge against him, that, not content with releasing the believing Gentiles from the observance of the Mosaic law, he had required of the Jews who lived among them not to circumcise their children, and not to observe the law.

“This charge, so brought forward, was certainly false ; for Paul combated the outward observance of Judaism only so far as the justification and sanctification of men were made to depend upon it.

“As by this accusation the conduct of Paul would be presented in a false light, and since he was far from

Paul's interview with the presbyters ? Suggestions of James ? False charges against Paul ? Willingness to conform to Jewish customs ?

* Neander, vol. i. 343, 344.

being such an enemy to Judaism as his adversaries wished him to appear, he declared himself to be ready, as James proposed, to refute that charge by an overt act, by taking part in the Jewish cultus in a mode which was highly esteemed by pious Jews. He joined himself to four members of the church, who had undertaken a Nazarite's vow for seven days. He submitted to the same restraints, and intimated to the priests that he would be answerable for the expense of the offerings that were to be presented on the accomplishment of the purification. But though he might have satisfied by this means the minds of the better disposed among the Jewish Christians, the inveterate zealots among the Jews were not at all conciliated. On the contrary, they were only more incensed, that the man who, as they said, had everywhere taught the Gentiles to blaspheme the people of God, the Law and the Temple, had ventured to take a part in the Jewish cultus. They had seen a Gentile Christian, Trophimus, in company with him, and hence the fanatics concluded that he had taken a Gentile with him into the temple and defiled it. A violent tumult instantly arose, and Paul was rescued from the enraged multitude only by means of the Roman tribune, who hastened to the spot with a band of soldiers from the *Arx Antonia*, situated over against the temple, the quarters of the Roman garrison.”*

The remaining incidents of this visit are detailed in Acts xxiii. Antipatris, to which he was conducted

Nazarite vow ? Result of these attempts to obviate Jewish prejudices ? Origin of the tumult and mob ? How suppressed ? Paul at Antipatris ?

* Neander, vol. i. 352-9.

by a strong military escort on his way to Cæsarea, was a town built by Herod the Great on the plain of Sharon, some distance from the coast, fifteen miles north of Lydda or Ramleh, twenty-six south-by-east from Cæsarea, and near forty north-north-west from Jerusalem.

The ruins of an ancient Roman road still conduct the curious traveller securely along the route over which the Apostle was conducted by a Roman escort from Jerusalem to Antipatris. This road was undoubtedly the principal line of travel and transportation between the city and the coast of the Mediterranean.

After lingering two years in confinement at Cæsarea, he was permitted to proceed on his way to Rome, to prosecute his appeal before the governor.

Chronologists greatly differ in regard to the date of this journey to Rome, as also in relation to all his journeyings. His voyage to Rome is referred by different computations to A. D. 56, 59, 61, 62, and 63.

How extensive the travels, how vast the results of the missionary labours of this great Apostle in the East! Within a few years he had traversed the countries of Arabia, Palestine, Syria, and most of the provinces of Asia Minor, Macedonia, Achaia, and Corinth; together with the island of Cyprus, preaching everywhere the gospel of the grace of God, testifying both to Jew and Gentile, repentance and faith in Christ, and establishing churches, over all of which he had watched with more than parental tenderness.

Situation of it? Term of his confinement at Cæsarea? Object of his proposed journey to Rome? Chronological data? Extent of his missionary labours? Care of the churches?

VOYAGE TO ROME.

In going to Rome the usual way was, to embark for some port in Asia Minor, and there take passage for Italy, because it was not easy to find a ship that might sail from Cæsarea direct for Rome. (Comp. Acts xxvii. xxviii.) The centurion who had Paul in charge, accordingly embarked at Zidon on board a ship from Adramyttium, a small port opposite the isle of Lesbos; and sailing north of Cyprus, coasted along by Cilicia and Pamphylia, and touched at Myra, in Lycia, west of Perga and Attalia, and east of Patara.

Here they changed ship, and continued slowly advancing along the coast against baffling winds, until they arrived at Cnidus, a small town on the south-western promontory of Asia Minor. They then changed their course, and sailed around the south shore of Crete. Salmone is a promontory forming the eastern extremity of the island. Fair Havens is a roadstead, or insecure harbour, near the middle of the southern coast.

The season was now far advanced, as is indicated by the fact that the fast of the propitiation, the great day of the atonement, which occurred in the month Tisri, October 10, was already passed. (Acts xxvii: 9; Comp. Lev. xvi: 1-34; Num. xxix: 1-11.)

Phenice, which they vainly attempted to reach, lay on the same coast, further west. Claudia, near which the ship became unmanageable after having been struck by a fearful tempest, is a very small island at the south-

Customary route to Rome? Course of Paul's voyage? Adramyttium? First landing, Myra? Second landing, Cnidos? Crete? Salmone? Fair Havens? Lateness of the season here indicated? Phenice? Claudia? Tempest in the Adriatic?

western extremity of Crete, now called Gozzo, and containing not more than thirty families.

After passing this, they were driven for many days at the mercy of wind and wave in the Adriatic Sea, that portion of the Mediterranean between Greece, Italy, and the coast of Africa, until they were finally wrecked on the island of Malta, called then Melita.

“The name of St. Paul’s Bay has been given to the place where the shipwreck is supposed to have taken place. This, the sacred historian says, was at ‘a certain creek with a shore,’ *i. e.* a seemingly practicable shore, on which they purposed, if possible, to strand the vessel, as their only apparent chance to escape being broken on the rocks. In attempting this the ship seems to have struck and gone to pieces on the rocky headland at the entrance of the creek. This agrees very well with St. Paul’s Bay, more so than with any other creek of the island. This bay is a deep inlet on the north side of the island, being the last indentation of the coast but one from the western extremity of the island. It is about two miles deep, by one mile broad. The harbour which it forms is very unsafe at some distance from the shore, although there is good anchorage in the middle for light vessels. The most dangerous part is the western headland at the entrance of the bay, particularly as there is close to it a small island (Salamone), and a still smaller islet (Salamonetta), the currents and shoals around which are particularly dangerous in stormy weather. It is usually supposed that the vessel struck at this point.

“The island of Malta lies in the Mediterranean,

Shipwreck? Malta? St. Paul’s Bay?

about sixty miles south from Cape Passaro, in Sicily. It is sixty miles in circumference, twenty in length, and twelve in breadth. Near it, on the west, is a smaller island, called Gozo, about thirty miles in circumference. Malta has no mountains or high hills, and makes no figure from the sea. It is naturally a barren rock, but has been made in parts abundantly fertile by the industry and toil of man.”*

After lingering here three months, they sailed to Syracuse, a large, wealthy, and beautiful city on the east coast of Sicily. It is said to have contained a million of inhabitants, and still has a population of two hundred and forty thousand. The cathedral of the city, it is said, was a temple of Minerva, twenty-five hundred years ago.

Rhegium, where they next landed, is in the extreme south of Italy, opposite Messina. Between these places is the strait of the fabulous Scylla and Charybdis. A favourable south wind the next day carried them through this strait to Puteoli, four miles north of Naples, and sixty south of Rome; where the Apostle found Christian brethren, with whom he tarried seven days.

The fame of the Apostle's approach had reached the brethren also at Rome, who came out forty-three miles to meet him, at Appii Forum. Others again met him at The Three Taverns, eight or ten miles nearer Rome. At the affectionate salutation of these brethren, his spirits were greatly refreshed. He thanked God and took courage.

Continuance here? Syracuse? Population? Cathedral? Rhegium? Scylla and Charybdis? Puteoli? Christian brethren here? Met at Appii Forum? Three Taverns?

* Kitto's Cyclopædia, vol. ii. 324.

Appii Forum derived its name from a noble Roman, who undertook to build a solid road through the Pontine marshes. Three Taverns is the name of a town, which took its name from the *tabernæ*, shops for the sale of refreshments, rather than inns for the entertainment of travellers. The badness of the water at Appii Forum, of which Horace complains (Sat. i. 5, 7), may have been a reason for the establishing of this place for rest and refreshment. The ruins of this place still exist under the same name.

The report of Festus and Agrippa, confirmed as it must have been by the centurion who had conducted Paul to Rome, appears to have made a favourable impression respecting him. He was accordingly treated with more indulgence than the other prisoners. He was allowed to have a private dwelling, to enjoy the free intercourse of his friends, and to correspond with those that were absent. Only a single soldier attended him as guard, to whom, according to the military custom of holding one under arrest, he was fastened by a chain on the arm.

Three days after his arrival he began his benevolent labours, with the Jews first; and continued for two full years, while detained as a prisoner, to receive all who came to him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts xxviii; 17, 31.)

During this confinement at Rome, Paul wrote his

Origin of the name Appii Forum? Of Three Taverns? Quality of the water? Favourable impressions respecting Paul? Privileges granted to him as prisoner? Mode of confinement? Labours with the Jews? Epistles written at Rome?

Epistles to Philemon, to the Philippians, to the Hebrews, and to the church at Colosse.

This town was near a hundred and fifty miles east of Ephesus in Phrygia, and not far from Laodicea. It is mentioned by Xenophon, in his *Anabasis*, as a large and flourishing city. It was afterwards destroyed by an earthquake, but was again rebuilt, and is still known as a small village called Khonas.

A high mountain rises immediately behind the village, in which there is an immense perpendicular chasm, from which issues a wide mountain torrent. On the left side of the chasm, upon the summit of the rock, and on the plain below, a few traces of the ancient town are observable.

Here our history of the labours of Paul abruptly terminates; but it is generally admitted that he was released from confinement, and continued for a few years his missionary labours. Neander supposes him to have visited the churches which he had formerly planted in Greece, Macedonia, Thrace, and Asia Minor; and to have preached the gospel also in Crete. During this time he wrote his Epistle to Titus, and the First to Timothy.

After this he went into Western Europe, in fulfilment of the purpose he had cherished so long; and then, probably in Spain, was soon arrested and brought back a prisoner to Rome.

Now, in full prospect of death, he writes his Second Epistle to Timothy. In this final address, he exhibits, in a most endearing light, his elevated composure, his

Subsequent labours, according to Neander? Epistles to Timothy and Titus? Visits Western Europe? Arrested and brought back? Circumstances in which he wrote his Second Epistle to Timothy?

forgetfulness of himself, his tender parental care of his disciples, his concern for the cause in which he had so long and so faithfully laboured, and his assured confidence of its final triumph. The aged Apostle, after a pilgrimage of sixty years or more, worn down with ceaseless toil, and ready for his departure, pants for the repose of heaven. And, according to his desire, so it is granted to him. Heaven is already let down into his soul. Its triumph is begun. The crown of glory which is just settling on his head, sheds its divine radiance on the victor's brow and fires his eye, while he exclaims: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me."

And now, in the heights of heaven, highest in honour among them who have turned many to righteousness, his gladdened spirit still shouts, "Oh, the height, the length, the depth, and the breadth of the love of Christ, which passeth knowledge!" "By the grace of God I am what I am."

"Blessed are the dead that die in the Lord. Yea, saith the Spirit, for they rest from their labours, and their works do follow them."

PATMOS, AND THE SEVEN CHURCHES OF ASIA MINOR.

Patmos is a short distance south of Samos, not far from the coast below Ephesus. It is nothing but one

Affectionate spirit? Calm expectation of death? Triumphant anticipation of reward?

Situation of Patmos?

continued rock, very irregular, mountainous, and extremely barren. It is about twelve miles in length, six in breadth, and twenty-eight in circumference. Its coast is high, and consists of a collection of capes, with excellent bays and harbours. The one in use is a deep gulf on the north-east side of the island, sheltered by high mountains on every side but one, which is protected by a projecting cape.

The town is situated on a high mountain, rising immediately from the sea. The view of the island from the highest points is very singular. One looks down upon nothing but mountains, and lofty promontories jutting out into the sea and separated by deep bays.

On account of its stern and desolate character, the island was used, under the Roman Emperors, as a place of banishment; which accounts for the exile of John thither "for the testimony of Jesus." He was here favoured with those visions which are recorded in the Apocalypse, and to which the place owes its scriptural interest. The external aspect of the island, as viewed from the sea, and the associations connected with it, are forcibly expressed by the Scottish Delegation:—

"We saw the peaks of its two prominent hills, but our course did not lie very near it. Still it was intensely interesting to get even a glance of that memorable spot where the beloved disciple saw the visions of God; the spot, too, where the Saviour was seen and his voice heard for the last time until he comes again. John's eye often rested on the mountains and the islands among which we were passing, and on the shores and waves

Extent? Coast and bays? Soil? Town? Place of banishment? Scripture incidents and associations?

of this great sea ; and often, after the vision was passed, these natural features of the place of his exile would refresh his spirit, recalling to his mind how he stood on the sand of the sea, and how he had seen that every island fled away, and the mountains were not found.”

EPHESUS.

Gibbon has sketched, with his usual spirit, the fall of this church and the present condition of the seven churches of Asia: “In the loss of Ephesus, A. D. 1311, the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelations. The desolation is complete ; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller.

“The circus, and the three stately theatres of Laodicea, are now peopled with wolves and foxes. Sardis is reduced to a miserable village. The God of Mahomet is invoked in the mosques of Thyatira and Pergamos ; and the populousness of Smyrna is supported by the foreign trade of Franks and Armenians.

“Philadelphia alone has been preserved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and, at length, capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins.”*

Ephesus, when destroyed? Gibbon’s description of Laodicea? Thyatira? Pergamos? Smyrna? Philadelphia?

* Roman Empire, ed. 1835, p. 1173.

SMYRNA.

Smyrna is about forty-eight miles north of Ephesus, at the head of a deep bay, forming an excellent harbour, which has from time immemorial given it great commercial importance. It stands at the foot of a range of mountains, which enclose it on three sides. It has survived the catastrophes of war, pestilence, and earthquakes, and is still one of the largest cities of Asia Minor, containing a population of a hundred and twenty or a hundred and fifty thousand.

On one of the highest summits of the neighbouring heights is an old dilapidated castle, but the traces of the ancient city are almost entirely effaced. Polycarp, the disciple of John, is supposed to have been the "angel" of this church of Smyrna, to whom the Apocalyptic message was sent. Here he suffered martyrdom not long after. When required to revile Christ, the venerable martyr exclaimed: "Eighty and six years have I served him, and he has never done me evil: How then can I revile my Lord and my Saviour?"

PERGAMOS.

Pergamos is sixty-four miles north of Smyrna. It is situated eighteen or twenty miles from the sea, on the north bank of the Caicus, at the base and on the declivity of three high and steep mountains, which flank the city on three sides. The middle summit is the highest, and is crowned by an ancient and desolate castle. The town has a population of ten or twelve thousand.

Situation of Smyrna? Commercial importance? Catastrophes?
 Population? Polycarp? Dying exclamation?
 Situation of Pergamos?

“The eastern part of the town now lies waste. The other part is almost entirely inhabited by Turks, there being only a few poor Greek Christians, who have a church. About two centuries and a half before the Christian era, Pergamos became the residence of the celebrated kings of the family of Attalus, and a seat of literature and the arts. King Eumenes, the second of the name, greatly beautified the town, and increased the library of Pergamos so considerably that the number of volumes amounted to two hundred thousand. As the Papyrus shrub had not yet begun to be exported from Egypt, sheep and goats’ skins, cleaned and prepared for the purpose, were used as manuscripts; and, as the art of preparing them was brought to perfection at Pergamos, they, from that circumstance, obtained the name of *Pergamena* or parchment. The library remained in Pergamos after the kingdom of the Attali had lost its independence, until Antony removed it to Egypt, and presented it to Queen Cleopatra. ‘I know thy works, and where thou dwellest, even where Satan’s seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.’ (Rev. ii: 13.)”*

THYATIRA.

Thyatira is between forty and fifty miles south-east from Pergamos, and twenty-seven from Sardis. It is still a considerable town, ill-built and dirty, but containing several thousand inhabitants; and celebrated,

Situation of Thyatira? Appearance? Arts?

* Biblical Cabinet, pp. 14-16.

as in former times, for the art of dyeing. It carries on an active trade with Smyrna in scarlet cloth. Lydia, a seller of purple, converted by the Apostle Paul at Philippi (Acts xvi : 14, 15, 40), was a native of this place.

The Christian traveller who visits this place in search of the ancient city, is requited only with disappointment and vain regrets. He finds nothing that he can identify with the Apocalyptic church. The "works, and charity, and service, and faith, and patience," of this faithful church have no longer any memorial on earth but the commendation contained in the epistle to the angel of the church in Thyatira.

SARDIS.

"Sardis (Rev. iii : 4), now called Sart, lies in the incomparably beautiful valley of the Pactolus, at the foot of the lofty Tmolus. It was once the capital of the kingdom of Cræsus, celebrated for his wealth. He was conquered by Cyrus. The ruins of the city, buried for the most part under the sand, bear witness that the Lord 'has come as a thief' upon this community. The black tents of the wandering Turcomans are scattered through the valley ; the whistle of the camel-driver now resounds in the palace of Cræsus, and the song of the lonely thrush is heard from the walls of the old Christian church. Schubert found there only two Christian millers, in 1836, who spoke nothing but Turkish."*

A countless number of sepulchral hillocks beyond the Hermus, where sleep the dead of three thousand years, heighten the desolateness of the spot which the multi-

Trade? Lydia of Thyatira?

Sardis? Sepulchral hillocks?

* Biblical Geography, p. 340.

tudes lying there once made busy by their living presence and pursuits. The summit of the Tmolus is bare, rocky, and snow-clad ; a little lower its heights are covered with wood, and at the base there are high ridges of earth, and rocks with deep ravines. On one of these eminences, the sides of which are almost perpendicular, stood the ancient castle of the governors of Lydia. A concealed, narrow, and steep passage conducts to the walls, near to which probably is the place where the Persians appeared before the town.

The following graphic description of the scenery of the place by moonlight is given by a recent traveller :—

“ Beside me were the cliffs of the Acropolis, which, centuries before, the hardy Median scaled, while leading on the conquering Persians, whose tents had covered the very spot on which I was reclining. Before me were the vestiges of what had been the palace of the gorgeous Cræsus ; within its walls were once congregated the wisest of mankind, Thales, Cleobulus, and Solon. It was here that the wretched father mourned alone the mangled corse of his beloved Atys ; it was here that the same humiliated monarch wept at the feet of the Persian boy, who wrung from him his kingdom. Far in the distance were the gigantic *tumuli* of the Lydian monarchs, Candaules, Halyattes, and Gyges ; and around them were spread those very plains, once trodden by the countless hosts of Xerxes when hurrying on to find a sepulchre at Marathon.

“ There were more varied and more vivid remembrances associated with the sight of Sardis, than could possibly be attached to any other spot of earth ; but all were mingled with a feeling of disgust at the littleness

of human glory; all—all had passed away! There were before me the fanes of a dead religion, the tombs of forgotten monarchs, and the palm-tree that waved in the banquet-hall of kings; while the feeling of desolation was doubly heightened by the calm sweet sky above me, which, in its unfading brightness, shone as purely now as when it beamed upon the golden dreams of Cræsus.”*

PHILADELPHIA.

Philadelphia was about twenty-five miles south-east from Sardis. It still exists as a Turkish town, covering a considerable extent of ground, running up the slopes of an irregular hill with four flat summits.

“The country, as viewed from these hills, is extremely magnificent—gardens and vineyards lying at the back and sides of the town, and before it one of the most extensive and beautiful plains of Asia. The town itself, although spacious, is miserably built and kept, the dwellings being remarkably mean, and the streets exceedingly filthy. Across the summits of the hill behind the town, and the small valleys between them, runs the town-wall, strengthened by circular and square towers, and forming also an extensive and long quadrangle in the plain below.

“There are few ruins; but in one part there are still found four strong marble pillars, which supported the dome of a church. The dome itself has fallen down, but its remains may be observed, and it is seen that the arch was of brick. On the sides of the pillars are inscriptions, and some architectural ornaments in the

Philadelphia? View of the country from the hills? Ruins?

* Emerson, cited in Stuart's *Apocalypse*, vol. ii. 44.

form of the figures of saints. One solitary pillar of high antiquity has been often noticed, as reminding beholders of the remarkable words in the Apocalyptic message to the Philadelphian church: ‘Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out.’”*

LAODICEA.

Laodicea lay south-east of Philadelphia, about forty miles east of Ephesus, in the south-west part of Phrygia, and near Colosse and Hierapolis. The ruins of the ancient town are situated on the flat summit of the lowest elevation of the mountain, which terminates steeply towards the valley of the Lycus. Many sepulchral monuments and imposing ruins attest the ancient grandeur of the place. It is celebrated for a hot spring with remarkable petrifying qualities. Here was a Christian church under the care of Epaphras (Coloss. iv: 12, 13), and here, according to Eusebius, the Apostle Philip was crucified. It was once a large city, as the ruins yet extant sufficiently attest.

“The whole rising ground on which the city stood, is one vast tumulus of ruins, abandoned entirely to the owl and the fox. This city was so situated, as to become the battle-ground of contending parties in Asia Minor, first under the Romans, and then under the Turks. It has doubtless suffered also from earthquakes. For centuries, we know not how many, it has been a perfect mass of ruins. . . . The name of Christianity is forgotten, and the only sounds that disturb the silence

Situation of Laodicea? Ancient grandeur? Ruins? Battle-ground of contending parties?

* Kitto's Cyclopædia, vol. ii. 518.

of its desertion, are the tones of the Muezzin, whose voice from the distant village proclaims the ascendancy of Mohammed. Laodicea is even more solitary than Ephesus; for the latter has the prospect of the rolling sea, or of a whitening sail, to enliven its decay; while the former sits in widowed loneliness, its walls are grass-grown, its temples desolate, its very name has perished. We preferred hastening on, to a further delay in that melancholy spot, where everything whispered desolation, and where the very wind that swept impetuously through the valley, sounded like the fiendish laugh of Time exulting over the destruction of man and his proudest monuments.”*

CONCLUSION.

The view of Patmos and the seven churches, concludes this exhibition of Scripture scenery which has been passing in review before us, while, borne on the current of events, we have been carried down the stream of time through the long lapse of four thousand years. How vast, how various, how impressive the scenes which, age succeeding age, have engaged our contemplations!

Our great progenitor, created in the image of God, has fallen from his high estate, and gone forth from his abode of innocence, under the curse of his Creator, to toil in ceaseless sorrow until he lays his aged head in the dust from which he sprang.

The earth has been wrapped in a deluge of Divine wrath for the sins of men. The sinful pride of the generation that repeople it has been rebuked by their confusion of tongues and their dispersion through the earth;

* Emerson, cited in Stuart's Apocalypse, vol. ii. 45.

while the monument of their folly, which they sought to rear to heaven and set fast as the perpetual hills, has crumbled down to dust.

The chosen people of God, ever and anon rising in rebellion against the King of Heaven, and as often brought low, have survived all the vicissitudes of prosperity and adversity, of war, pestilence, and famine. Holy men, in long succession, have written out the mighty roll of prophecy. While what was written in one age we have seen fulfilled in another.

Empires and states have arisen to shake terribly the earth, and resigned to other hands their imperial power. The Egyptians, the Assyrians, the Babylonians, the Macedonians, the Romans, have successively swept their armies in desolation over the earth, and passed away. City after city has risen to great renown, the proud metropolis of the world, and then sunk down into utter desolation, leaving scarce a trace behind ; or fallen back, into a confused heap of magnificent ruins.

He that sitteth in the heavens has guided, the while, in still and benevolent wisdom, the changes of the shifting scene for the fulfilment of His holy will, unfolding His stupendous scheme of grace and salvation to man. The Son of Man has accomplished his mission of mercy on earth ; and, while the last of his disciples yet lingers on earth, his Gospel has gone out into all the world.

Such is the record of the Book of God :

“Most wondrous book ! bright candle of the Lord !
Star of eternity ! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely ; only star which rose on time,
And on its dark and troubled billows, still

As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The everlasting hills, pointed the sinner's eye.
By prophets, seers, and priests, and sacred bards,
Evangelists, Apostles, men inspired,
And by the Holy Ghost anointed, set
Apart, and consecrated to declare
To earth the counsels of the Eternal One,
This book, this holiest, this sublimest book
Was sent."

CHRONOLOGICAL TABLE.

THIS Table embodies the results of the investigations of Mr. Browne in his *ORDO SÆCULORUM* down to the beginning of the Babylonish Captivity. From the termination of this system of chronology, the Table is continued from Winer's *Realwörterbuch*.

A. M.	B. C.	
1.	4102-1.	The first year of the Mundane Era, and of the life of Adam. Whether the years of Adam are reckoned from his creation, or from the expulsion from Paradise, is left undecided.
		Cain and Abel.
131.	3972-1.	Birth of Seth.
236.	3867-6.	Birth of Enos. "Then began men to call upon the name of the LORD."
326.	3777-6.	Birth of Cainan.
396.	3707-6.	Birth of Mahalaleel.
461.	3642-1.	Birth of Jared.
623.	3480-79.	Birth of Enoch.
688.	3415-4.	Birth of Methuselah.
875.	3228-7.	Birth of Lamech.
931.	3172-1.	Death of Adam, 930 y.
988.	3115-4.	Translation of Enoch, 365 y.
1043.	3060-59.	Death of Seth, 912 y. [Bisection of the period from Adam to the Promise.]
1057.	3046-5.	Birth of Noah.
1141.	2962-1.	Death of Enos, 905 y.
1236.	2867-6.	Death of Cainan, 910 y.
1291.	2812-1.	Death of Mahalaleel, 895 y.
1423.	2680-79.	Death of Jared, 962 y.
1536.	2567-6.	The ark begins to be prepared (120 y.)
1557.	2546-5.	Noah's eldest son is born (500 y.)
1558.	2545-4.	Shem is born.
1652.	2451-0.	Lamech dies, 777 y.
1656.	2447.	Methuselah dies, in his 969th year.

The Flood, in the 600th year of Noah, 99th of Shem.

The death of Abel must be supposed to have not long preceded the birth of Seth, since Eve regarded Seth as the substitute "for Abel, whom Cain slew." In that case there will be no difficulty in explaining Cain's exclamation, "every one who findeth me shall slay me." In 120 years after the Creation, the earth may have had a considerable population.

In the year of the Flood we have the following dates and numbers:

Gen. vii. 3—10. A pause of 7 days.

12, 17. Rain 40 days.

24. The waters prevailed 150 days; "at the end of the 150 days the waters were abated." viii. 3.

(453)

We must, therefore, arrange the times in this way:

40 days, to the 10th of the 2d month (A. M. 1656, B. C. 2447).

7 days suspense to the 17th day. The Flood begins. Noah enters the ark.

40 days rain.

110 days the waters prevail.

150 days, ending at the 17th of the 7th month. (17 Nisan, A. M. 1656, B. C. 2446.)

The year being lunar, the interval is in fact but 148 days, or it was on the 149th day current, that the ark rested; but this discrepancy is of no moment.

viii. 5. The waters decreased till the 10th month, 1st day; 100 days from the ark's resting.

v. 6. At the end of 40 days (10th day of 11th month, *i. e.*, of the month afterwards called *Ab*, the 5th month,) Noah opened the window and sent forth the raven and dove.

v. 10. Seven days later, the dove was sent forth the second time: and at the end of another week, the third and last time; 24th of 11th month.

v. 13. On the 1st day of the new year (a week after the departure of the dove), the face of the ground was dry.

v. 14. On the 27th of the 2d month Noah issues from the ark, after a sojourn of a lunar year and 10 days, or a complete solar year.

"Shem was 100 years old and begat Arphaxad 2 years after the Flood," xi. 10. If these two years are measured from the beginning of the Flood, so that the birth of Arphaxad lies in the year 1638, one year after the egress from the ark, the Table then proceeds as follows:

A. M.	B. C.	
1657.	2446-5.	Noah issues from the ark, 27th of 2d month. (Oct. or Nov.)
1658.	2445-4.	Birth of Arphaxad.
1693.	2410-09.	Birth of Salah.
1723.	2380-79.	Birth of Eber.
1757.	2346-5.	Birth of Peleg. The earth divided in his days (239 y.)
1787.	2316-5.	Birth of Reu.
1819.	2284-3.	Birth of Serug.
1849.	2254-3.	Birth of Nahor.
1878.	2225-4.	Birth of Terah.
1948.	2155-4.	(Terah's eldest son is born.)
1996.	2107-6.	Death of Peleg (239 y.)
1997.	2106-5.	Death of Nahor (148 y.)
2006.	2097-6.	Death of Noah (950 y.)
2008.	2095-4.	Birth of Abraham.
2026.	2077-6.	Death of Reu (239 y.)
2049.	2054-3.	Death of Serug (230 y.)
2083.	2020-19.	Death of Terah: Abraham departs to Canaan.
2084.	2019-8.	Abraham in Canaan—after, in Egypt.
2085.	2018-7.	Separation of Lot.
2086.	2017-6.	The war at Sodom. Lot rescued. The Promise, 15 Nisan, 2016, B. C.

The annexed Table exhibits at one view the contents of the genealogies in Gen. v. xi., so as to show at the same time the relative ages of the Patriarchs and the contemporary durations of their lives.

[illegible]

This tabular view is interesting and instructive in several particulars. It shows that Noah might have received the account of creation through six different channels with equal directness, thus—from Adam through Enos only, or from Cainan or Mahalaleel, or Jared or Methuselah, or Lamech, his own father. Lamech was 56 years contemporary with Adam, and 100 years with Shem; and Shem again was contemporary for several years both with Abraham and Isaac. The communication from Adam to Abraham and Isaac is only through Lamech and Shem.

All the generations from Adam to the Flood were eleven. Of all these Adam was contemporary with nine, Seth with nine, Enos ten, Cainan ten, Mahalaleel ten, Jared ten, Enoch nine, Methuselah eleven, Lamech eleven, Noah eight, Shem and brothers, four. Thus there were never less than nine contemporary generations from Adam to the Flood, which would give, in one lineal descent, eighty-one different channels, through which the account might be transmitted.

Who ever imagined, without making the comparison, that Shem lived to witness all the glorious things transacted between God and Abraham! Who would have supposed that Abraham and Isaac lived with those who for one hundred years of their early life witnessed and assisted in the building of the ark; who were borne triumphantly in it through the swelling flood, saw the opening heavens, felt the heaving earth when its deep foundations were broken up, and heard the groan of a perishing world! Yet such was the fact. Noah was contemporary with every generation after him down to Abraham, and Shem down to Jacob.

Three narrations bring the account to the time when minute and particular history commences; and when the art of inscribing upon papyrus, and probably upon parchment, was understood. The participants in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics which have come down to us. So that we have the account, in a manner, second-handed from Shem.

B. c. 2093. Abraham born.

2018. Abraham, 75 years old, departs from Haran, to which place he had previously gone from Ur of the Chaldees, Gen. xi. 31—xii. 5; comes to Sichem, thence to a place between Bethel and Ai: thence advances southward,

2017. and, in consequence of a famine, descends into Egypt, where he makes no long stay, xii. Returns to Bethel. Lot separates from Abraham, xiii. At this time the cities of the plain were revolted from Chedorlaomer, to whom they had been subject 12 years, xiv. 1. Chedorlaomer's invasion, and battle with the kings of these cities. Abraham rescues Lot. Melchizedek blesses him, xiv: THE WORD OF THE LORD COMES TO ABRAHAM:

2016. THE PROMISE, xv.

2007. Abraham 86 y. Ishmael is born, xvi.

1994. Abraham 99 y. The covenant renewed: circumcision ordained, xvii. The visit of the Three Angels, xviii. Destruction of Sodom, xix. Abraham journeys southward: second denial of Sarah, xx. (in Gerar).

1993. Isaac is born (in Beer-sheba), xxi. Long sojourn in the land of the Philistines, v. 34. Abraham offers up Isaac, xxii. The time is not specified: the next event is the

1956. death of Sarah, 127 y. (Abraham 137 y.) xxiii.

- B. C. 1954.** Isaac marries Rebekah, xxv. 20. Abraham marries Keturah.
1934. Esau and Jacob born, xxv. Isaac removes to Gerar in consequence of a famine: denies his wife, xxvi.
1918. Abraham dies, 175 y., xxv. 7.
1894. Esau, 40 y., marries, xxvi. 34.
1870. Ishmael dies, 137 y., xxv. 17.
1856. Isaac, 137 y., blesses Jacob and Esau, 77 y. Jacob flees to Padan-Aram, xxvii. xxviii. Esau goes to Ishmael [to his family] and marries his daughter, xxviii. 6.
1849. Jacob having served 7 y., marries Leah and Rachel, xxix. 20-30. Leah bears Reuben, Simeon, Levi, Judah. Bilhah bears Dan and Naphtali, to Rachel. Zilpah bears Gad and Asher, to Leah. Leah bears Issachar, Zebulon, and Dinah.
1842. Rachel bears Joseph, xxx. 25. Jacob serves 6 y. for his cattle; 20 y. in all, xxxi. 41.
1836. The departure from Padan-Aram, xxxi. Jacob, 97 y., wrestles with the Angel, xxxii. Interview with Esau, xxxiii. Comes to Succoth, and there builds an house, v. 17. Hence to Shalem, a city of Shechem, "*When he came from Padan-Aram*, and pitched his tent before the city, and he bought a parcel of a field where he had spread his tent, of the children of Hamor...and he erected there an altar." xxxiii. 17-20.
1836. Between this year and 1825, Jacob is settled at Hebron.
1825. Joseph's dreams, xxxvii. He is sold into Egypt. Judah separates from his brethren, and marries Shuah, xxxviii. Birth of Er, Onan, and Shelah, 1825-1822. Jacob removes from Hebron to Shechem: the slaughter of the Shechemites by Simeon and Levi, xxxiv. Jacob departs from Shechem, and is commanded to remove to Bethel, xxxv. 1.
- About 1815.** Departure from Bethel, to Ephrath: Rachel dies in giving birth to Benjamin, v. 16-20. Jacob removes to Edar; thence to Hebron.
1814. Joseph has been some time in prison, xxxix.; interprets the dreams of the butler and baker, xl. (two years before Pharaoh's dream, xli. 1.)
1813. Isaac dies, xxxv. 28.
1812. Pharaoh's dream: Joseph advanced: seven years of plenty begin, xli.
- Ab. 1807.** "Judah took a wife for Er his first-born," xxxviii. 6. Death of Er and Onan. Joseph's two sons born.
1805. Seven years of famine begin.
1804. First descent of the Patriarchs into Egypt, xlii.
1803. Second visit: Joseph discovers himself: Jacob and his household descend into Egypt, xliii-xlv.
1786. Jacob dies, 147 y., xlvii. 28.
1732. Joseph dies, 110 y., l. 26.
1666. Moses born.
1626. Moses, 40 y., flees to Midian, Acts vii. 30.
1546. 10 Nisan, 13-14 April, passage of the Jordan: circumcision at Gilgal, passover 14 Nisan, 17-18 Apr. siege of Jericho, 7 days: war with Ai: convocation on Mount Ebal, perhaps at Pentecost. Peace with Gibeon: con-

- federacy of the five kings of the south; their defeat: after which, in one campaign, Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, are taken and destroyed: thus the south is conquered.
- B. C. 1545. Jabin of Hazor and the other kings of the north are defeated in a battle at Merom. The north is conquered.
 |
 to This war lasted a long time.
1540. In 1540, after the return to Gilgal, the separate wars begin, viz. those in which the tribes were to take possession and exterminate the remainder of the Canaanites, especially the Anakim. "They consulted the LORD, saying, Who shall go up for us first against the Canaanites, to fight against them? And the LORD said, Judah shall go up first." Judg. i. 1, 2. Caleb claims Hebron, Josh. xiv. 13. The battle in Bezek, Judg. i. 4-7. Jerusalem is taken and burnt, v. 8: thence the army, commanded by Caleb, goes to the highlands; Hebron and Debir are taken, *ib.* 9 ff. Josh. xv. 14 ff.—Meanwhile Joshua is exterminating the Anakim and other Canaanites from the highlands of Israel, Josh. xi. 23 ff.—Thus the subjugation of the land is complete, with the exception of the parts noted xiii. 2-6.
1539. The convocation at Shiloh; the Tabernacle erected; the land divided among the seven tribes, the boundaries of Judah and Joseph having been first defined, xviii. xix. The cities of refuge and of the Levites are assigned: the transjordanic tribes dismissed, xx—xxii.
- Ab. 1516. Joshua, 110 years old, holds a convocation of the whole nation [at Shiloh, xxiii.] in which he delivers his parting charge: the convocation assembles again at Shechem, and renews the covenant. Joshua dies.
- The Angel of the LORD rebukes the people at Bochim, Judg. ii. 1-5.
- A period of about 30 years. The people served the LORD all the days of the elders who outlived Joshua, who had seen all the great works of the LORD that he did for Israel, ii. 7. "All that generation died, and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel," *ib.* 10. "The children of Israel did evil," &c. iii. 7.
1486. THE FIRST SERVITUDE; Chushan Rishathaim of Mesopotamia, 8 years, *ib.* 8.
1478. THE FIRST JUDGE; Othniel s. of Kenaz, v. 9. The land had rest 40 years, v. 11.
1438. THE SECOND SERVITUDE; Eglon of Moab, 18 years, v. 14.
1420. THE SECOND JUDGE; Ehud, v. 16. Rest, 80 years; during which time, after the death of Ehud, THE THIRD JUDGE was Shamgar.
1340. THE THIRD SERVITUDE, Jabin of Canaan, 20 years, iv. 3.
1320. THE FOURTH JUDGE, Barak, 40 years, v. 21.
1280. THE FOURTH SERVITUDE, the Midianites, 7 years, vi. 1.
1273. THE FIFTH JUDGE, Gideon, 40 years, viii. 28.
1233. Abimelech reigns, 3 years, ix. 22.
1230. THE SIXTH JUDGE, Tola, 23 years, x. 1.
1207. THE SEVENTH JUDGE, Jair, 22 years, v. 3.
1185. THE FIFTH SERVITUDE, Philistines and Ammonites, 18 y. v. 7.

- B. C. 1167. THE EIGHTH JUDGE, Jephthah, 6 years, xii. 7.
 1161. THE NINTH JUDGE, Ibzan, 7 years, v. 9.
 [1157. Eli, high-priest, 40 years.]
 1154. THE TENTH JUDGE, Elon, 10 years, v. 11.
 1144. THE ELEVENTH JUDGE, Abdon, 8 years, v. 14.
 1136. THE SIXTH SERVITUDE, Philistines, 40 years, xiii. 1.
 THE TWELFTH JUDGE, Samson, 20 years, xv. 20. The birth of Samson was announced during a time of Philistine oppression, xiii. 5, that is, while the Philistines were oppressing the south and west, and the Ammonites the east, x. 7. At the beginning of the sixth servitude he might be between 20 and 30 years old.
1117. Autumn. The ark is taken, Eli dies. Somewhat earlier, Samson is taken: the ark is in captivity 7 months, restored in the days of wheat-harvest, 1 Sam. vi. 1, 13 (hence the *time* of capture is defined). The return of the ark must have preceded Samson's death and the great overthrow of the lords of the Philistines. Perhaps the great sacrifice to Dagon, in Gaza, besides its connexion with the rejoicing on account of the capture of Samson, Judg. xvi. 23, may have been intended as a celebration of the deliverance from the plagues, 1 Sam. v. vi.
1096. Probably at Passover (or Pentecost), the day of the deliverance at Mizpeh. Samuel begins to judge Israel.
- 1091- Ishbosheth born: Jonathan, older.
 1086-1079. David born in one of these years.
 1070-1063. In one of these years, Saul, previously anointed and elected, then rejected, is, after his victory over the Ammonites (xi), solemnly re-elected. The time was about Pentecost, xii. 17.
- 3d of Saul. War against the Philistines, xiii-xv.
 4th ———? Saul sent against Amalek: is proved, and being found wanting, is rejected.
- David is anointed by Samuel at Bethlehem; is sent for to be minstrel to Saul, xvi.
 ————— (After David's return home) the Philistines come out to war at Shochoh: David slays Goliath, xvii.
- before 1066-1059 ————— David at Saul's court, hated by Saul: he comes to Samuel xviii, xix, finally quits the court of Saul, and goes to the priest Ahimelech at Nob: the same day to Achish at Gath, xx. xxi: thence to the cave at Adullam, where he gathers a company, xxii. 1, 2: pursued by Saul, who slays Ahimelech and the priests; Abiathar escapes to David; D. defeats the Philistines at Keilah (about harvest): flees to Ziph: thence to Engedi, xxiii: spares Saul's life, who takes an oath of him and departs, xxiv.
- Samuel dies. David with Nabal, at the time of sheep-shearing. Saul again pursuing David is a second time spared by him, and departs,
- 1058, Winter.

- xxvi. David flees to Achish at Gath (16 months before the death of Saul).
 B. c. 1057. David at Ziklag all this year.
 1056, Spring. The Philistines make war. Saul at Endor: is defeated on the following day, and slays himself. David reigns over Judah in Hebron, 7 years 6 months, 2 Sam. ii. 11.
 1051. Abner makes Ishbosheth, Saul's son, king over Israel: he reigns two years, *ib.* 10, then is assassinated, iv. 6.
 1049, Autumn. David anointed king of all the tribes, in Hebron: takes Jerusalem: smites the Philistines, v.: brings the ark from Kirjath-jearim, vi. 1 Chron. xiii.
 David's victories, viii.

The time of Absalom's rebellion must lie at least 9 years after the birth of Solomon. After Amnon's sin, Absalom waited two years before he took vengeance, xiii. 23; three years after this he spent in voluntary exile, *ib.* 38, and after his return, four years passed while he was stealing away the hearts of the people. Hence the time of the rebellion lies after 1036-9 = 1027 B. c., *i. e.* in one of the last ten years of David's reign.

After the rebellion, the history notes a period of about four years: three years of the famine, xxi.; 9 months and 20 days of the numbering of the people, xxiv. 8.

- B. c. 1036-1032. In one of these years Solomon is born.
 after 1027. Absalom's rebellion.
 The famine, three years.
 The numbering of the people.
 David's preparation for the Temple, 1 Chron. xxii.
 1018-7. Adonijah's rebellion. Solomon is anointed and proclaimed king.
 1016 Autumn. David dies.
 1013, 1 Nisan. 4th year of Solomon begins.
 2 Zif. (20 Apr.) Solomon began to build "in the month Zif, which is the 2d month," 2 Kings vi. 1, "in the 2d day of the 2d month," 2 Chron. iii. 2.
 1006, 1 Nisan. 11th year of Solomon begins.
 Tabernacles. "At the feast in the month Ethanim, which is the 7th month," the Temple is dedicated: the feast lasted 14 days in all; *i. e.* the feast of Tabernacles was followed by the feast of Dedication, 7 days more, 2 Kings viii. 2, 65, 66: hence the Temple was finished, *i. e.* completed and dedicated on the 1st of the month Bul, which is the 8th month, vi. 38.

B. C.	Æ. R.	Judah.	Israel.	
978		last y. of Solomon.	1 Jeroboam.	The years B. c. and Æ. R. bear date from 1 Nisan. The 1st of Jeroboam, bears date from some point in the year preceding the 1 Nisan of 1 Rehoboam.
977	1	1 Rehoboam	1-2	
976	2	2	2-3	
973	5	5	5-6	Shishak k. of Egypt invades Jerusalem, 1 K. xiv. 25. 2 Chr. xii. 2.

CHRONOLOGICAL TABLE.

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B. C	Æ. R.	Judah.	Israel.	
961	17	17 Rehoboam	17-18 Jeroboam.	War with Jeroboam all the <i>r.</i> of Rehoboam.
960	18	1 Abijam	18-19 ———	Abijam carries on the war with Jeroboam, 1 K. xv. 7. His
959	19	2 ———	19-20 ———	miraculous victory is related
958	20	1 Asa	20-21 ———	2 C. xiii. The power of Jeroboam is prostrated.
957	21	2 ———	21-1 Nadab.	
956	22	3 ———	1-2 N. 1 Baasha.	Baasha slew Nadab and exterminated the house of Jeroboam in 3 Asa, 1 K. xv. 28.
955	23	4 ———	1-2 Baasha.	War between Asa and Baasha.
944	34	15 ———	12-13 ———	Zerah, the Ethiopian, invades Judah, and is miraculously discomfited. The great reformation in Asa's 15th year (3d month) followed by ten years of rest and prosperity.
934	44	25 ———	22-23 ———	
933	45	26 ———	23-24 B. = 1 Elah.	Baasha in the 26th of Asa [and last year of his own reign] recommences open hostilities by fortifying Ramah. Asa, by a league with Ben-hadad, diverts him from his purpose. The Syrians invade Israel and make conquests. Baasha dies, after a reign of 24 y. [<i>current</i>], and is succeeded by ELAH, in 26 Asa, who reigns 2 y. [<i>current</i>] 1 K. xvi. 8, and in 27 Asa is slain by ZIMRI, who exterminates all the House of Baasha, but reigns only 7 days, xvi. 15. Omri and Tibni, rival kings, xvi. 21, till 31 Asa, when Tibni dies, and Omri reigns over all Israel.
932	46	27 ———	1-2 Elah = 1 Zimri. = 1 Omri, } Tibni }	OMRI reigned 6 years in Tirzah, 1 K. xvi. 23, (932-926). Then founded Samaria, <i>ib.</i>
931	47	28 ———	1-2 Omri and Tibni.	Reigned 12 y. [<i>current</i>] in all, <i>ib.</i> AHAB <i>succ.</i> 38 Asa, v. 29.
928	50	31 ———	4-5 ———, 1 Omri sole	Asa diseased in his feet, 2 Ch. xvi. 12, and died after a reign of 41 y. 1 K. xv. 9.
927	51	32 ———	5-6 Omri (1-2).	JEHOSHAPHAT <i>succ.</i> 4 Ahab, xxii. 42.
926	52	33 ———	6-7 ——— 2-3	
921	57	38 ———	{ 11-12 ——— (7-8) — 1 Ahab	Jehoshaphat sends Levites to teach Judah the Law, 1 Ch. xvii. 7-9, moved perhaps by the apostasy of Israel to Baalism, which may have begun at this time, 1 Ki. xvi. 31-33. <i>Elijah the Tishbite</i> , 1 K. xvii. ff. At the end of 3 years the national worship is restored.
920	58	39 ———	1-2 ———	Ben-hadad besieges Samaria, and is defeated. Ahab spares him, 1 K. xx. (3 years before Ahab's last year, xxii. 1.)
918	60	41 ———	3-4 ———	Naboth the Jezreelite, xxi. Ahab slain at Ramoth-xxii., after a reign
917	61	1 Jehoshaphat	4-5 ———	
916	62	2 ———	5-6 ———	
915	63	3 ———	6-7 ———	
902	76	16 ———	19-20 ———	
899	79	19 ———	22 A.-1 Ahaziah.	
898	80	20 ———	1-2 Ahaziah.	

B. C. Æ. R.

Judah.

Israel.

897 81 21 Jehoshaphat 2 A.-1 Joram s. Ahab.

896 82 22 ——— 1-2 ———

893 85 25 ——— 4-5 ———

892 86 1 Joram s. J. 5-6 ———

885 93 8 J.=1 Ahaziah 12 J.-1 Jehu.

884 94 Usurpation, 6 y. 1-2 Jehu.

878 100 1 Joash 7-8 —

857 121 22 — 28 J.-1 Jehoahaz.

856 122 23 — 1-2 Jehoahaz.

[complete], xvi. 29. AHAZIAH succeeds and reigns 2 y. [complete]. Jehoshaphat reproved by Jehu son of Hanani, again reforms Judah, 2 Ch. xix. Confederacy of Moab, Ammon and other tribes against Jehoshaphat. Miraculous overthrow, 2 Ch. xx. Elijah: fire from heaven, 2 K. i. JORAM s. of Ahab, *succ.* Ascension of Elijah, 2 K. ii. Moab rebels, and is defeated, *ib.* iii., by the conjoint forces of Israel, Judah, and Edom. The King of Moab raises the siege by sacrificing the son of the king of Edom, *ib.* (comp. Amos ii. 1.)

Elisha's miracles, 2 Kin. iv. v. Ben-hadad besieges Samaria: the famine, the plenty, vi. vii. Seven years of famine begins, viii.

JORAM s. J. *succ.*, son-in-law of Ahab, an idolater. *In Israel*, 7 years of famine continue, 2 Kin. viii. After which, Elisha is at Damascus, *ib.* Hazael murders Ben-hadad. *In Judah*, Joram, s. J., slays all his brethren, 2 C. xxi. 4. Edom and Libnah revolt, 2 K. viii. 20. He receives a writing from Elijah the prophet, 2 C. xxi. Philistines and Ethiopian Arabs take Jerusalem, and take captive Joram's wives and sons except Jehoahaz = Ahaziah.

Joram of Judah dies of an horrible disease, *ib.*

JEHU rebels against Joram s. of Ahab and kills him. Ahaziah, being on a visit to Joram at Jezreel, is slain by Jehu. On the death of Ahaziah, ATHALIAH destroyed all the seed royal except Joash, who was secreted by his aunt Jehoshеba. Athaliah's usurpation lasted 6 years. Hazael oppresses Israel x. 32.

JOASH began to reign 7 Jehu, 2 K. xii. 1.

Jehu r. 28 y. 2 K. x. 36. Succeeded by JEHOAHAZ in the 23d of Joash, 2 K. xiii. 1.

Joash repairs the Temple, xii. 4-16. Hazael and his son still oppress Israel, 2 K. xiii. Syrians take Gath, and are diverted from Jerusalem by a present of the Temple-treasures, xii. 17. Joash does

B. C.	Æ. R.	Judah.	Israel.	
840	138	39 Joash	17 Je.-1 Joash.	well all the days of Jehoiada, xii. 2; but after the death of Jehoiada he falls into apostasy, 2 C. xxiv. 15.
839	139	40 —	1-2 Joash.	JOASH (of Israel) succ. in 39 Joash, 2 K. xiii. 10. Martyrdom of Zechariah son of Jehoiada, 2 C. xxiv. 20.
838	140	(41 J.) 1 Amaziah	2-3 —	Syrians take and spoil Jerusalem, <i>ib.</i> 23, at the end of the year (i. e. after the death of Zechariah). Joash, left diseased on his bed, is slain by conspirators, <i>ib.</i> 25, 2 K. xii. 19, 21. AMAZIAH succ. 2 Joash, xiv. 1. Israel, brought to extremity by Syrian oppression in the r. of Jehoahaz, begins to recover. Elisha dying, promises Joash three victories over Syria. The miraculous resuscitation at Elisha's grave, 2 K. xiii. Amaziah hires mercenaries from Israel for a war upon Edom, but dismisses them on a reproof from a prophet: the Israelites are incensed, 2 C. xxv. Amaziah is successful against Edom. He challenges Joash, is conquered, and Jerusalem is spoiled, <i>ib.</i> and 2 K. xiv.
825	153	14 —	15 —	JOASH d. JEROBOAM succ. 15 Joash, 2 K. xiii. 23.
824	154	15 —	16 J.-1 Jeroboam.	Amaziah outlives Joash 15 y. 2 K. xiv. 17, r. 29 y. v. 1.
810	168	29 —	14-15 Jeroboam	UZZIAH.
809	169	1 Azariah } = Uzziah }	15-16 —	<i>The revival of prosperity in Israel and Judah.</i> Jeroboam recovers the whole territory of the 10 tribes, according to the prediction of JONAH, 2 K. xiv. 25, and Uzziah the whole territory of Judah, 2 C. xxvi. 1-15. [<i>Joel</i> prophesies in Judah, <i>Hosea</i> and <i>Amos</i> in Israel.]
783	195	27 —	41 Interregnum, or Anarchy, eleven years to 772 B. C.	
772	206	38 —	— Zechariah.	ZECHARIAH b. 38 Uzziah, r. 6 months, the last of the house of Jehu, slain by SHALLUM, 2 K. xv. 8, who began 39 Uzziah, r. 1 month, and was slain by MENAHEM, <i>ib.</i> 13 17.
771	207	39 —	Shallum, 1 Menahem.	<i>Pul, king of Assyria, invades Israel, ib.</i> 19. In Judah, Uzziah, invading the priest's office, is smitten with leprosy, 2 C. xxvii. 16. <i>Isaiah</i> begins to prophesy in the last year of Uzziah.

B. C.	Æ. R.	Judah.	Israel.	
760	218	50 Uzziah	10 M.-1 Pekahjah.	PEKAHJAH began 50 Uzziah, r.
759	219	51 ———	1-2 Pekahjah.	2 y. slain by Pekah. 2 K. xv. 23-26.
758	220	52 ———	2 P.-1 Pekah.	PEKAH b. 52 Uzziah, r. 20 y. ib. 27.
757	221	1 Jotham	1-2 Pekah.	JOTHAM b. 2 Pekah. ib. 32.
742	236	16 ———	16-17 ———	[Micah prophesies concerning Samaria and Jerusalem.]
741	237	1 Ahaz	17-18 ———	AHAZ b. 17 Pekah, 2 K. xvi. 1. Rezin k. of Syria and Pekah of Israel form a confederacy against him, and invade Judah with intent to besiege Jerusalem; it did not come, however, to a siege, 2 K. xvi. 5. Isai. vii. 1-9.
740	238	2 ———	18-19 ———	After this joint-campaign, Rezin recovered Elath to Syria and expelled the Jews, 2 K. xvi. 6, and in that or a subsequent expedition "smote Ahaz and carried a great multitude of captives to Damascus," 2 C. xxviii. 5. Pekah likewise "smote him with a great slaughter, for he slew in Judah 120,000 in one day, which were all valiant men".... "And the children of Israel carried away captive 200,000 women, sons and daughters:" upon the remonstrance of the prophet Oded, the captives were honourably restored, ib. 6-15. Edom and the Philistines invade Judah at the same time, ib. 17-19.
738	240	4 ——— (= 20 Jotham, 2 K. xv. 30).	20 ———	Ahaz sends to Assyria (T. Pileser) for help, ib. 16, 2 K. xvi. 7. T. Pil. invades Syria and takes Damascus, ib. 9, also Israel, and takes Gilead, Galilee, all Naphtali, &c. ib. xv. 29: then Pekah is conspired against and slain by Hoshea, ib. 30.
730	248	12 Ahaz	——1 Hoshea.	HOSHEA "did evil....but not as the kings of Israel which were before him." Shalmaneser invades him and makes him tributary, 2 K. xvii. 1, 2.
727	251	15 ———	3-4 ———	HEZEKIAH b. 3 Hoshea.
726	252	1 Hezekiah	4-5 ———	Hezekiah, having cleansed the Temple and restored religion in the first month, commands a solemn Passover to be holden in the second month, to which he invites Israel as well as Judah, 2 C. xxix. xxx.
725	253	2 ———	5-6 Pekah.	"Divers of Asher, Manasseh and Zebulun humbled themselves and came to Jerusalem." About this time Hoshea revolted, and allied himself with So (= Sevechus) k.

B. C.	Æ. R.	Judah.	Israel.
723	255	4 Hezekiah	7-8 Hoshea.
721	257	6 ———	9 ———

of Egypt: "Shalmaneser shut him up and bound him in prison," 2 K. xvii. 4, then invaded all Israel, and besieged Samaria, 4 Hez. = 7 Ho. *ib.* 5, xviii. 10, took it in 6 Hez. = 9 Ho. *ib.* 10, and carried away Israel to Assyria. *End of the kingdom of Israel.*

SUMMARY OF THE PRECEDING STATEMENTS.

Judah : from 1 Nisan.

Rehoboam	17
Abijam	2 = 3 current.
Asa	41
Jehoshaphat	25
Joram	7 = 8 current.
Ahaziah	1
Athaliah	6
Joash	40
Amaziah	29
Uzziah	52
Jotham	16
Ahaz	15 = 16 current.
Hezekiah	6
Sum	257

Israel : from an earlier epoch.

Jeroboam	21 = 22 current.
Nadab	1 = 2 ———
Baasha	23 = 24 ———
Elah	1 = 2 ———
Zimri, &c.	1
Omri	11 = 12 ———
Ahab	22
Ahaziah	2
Joram	12
Jehu	28
Jehoahaz	17
Joash	16
Jeroboam	41
[Interregnum]	11
Zechariah, &c.	1
Menahem	10
Pekahjah	2
Pekah	20
[Interregnum]	8
Hoshea	9
Sum	257

B. C. Æ. R.

720	258	7 Hezekiah.	Hezekiah successful against the Philistines. Rebels against Assyria. Sennacherib invades Judah, and, at first, is pacified by a tribute. Besieges Lachish, sends Rabshakeh to incite the Jews of Jerusalem to revolt, 2 K. xviii. Isai. xxxvi. Besieges Libnah: Tirhakah comes against him; he sends a letter to Hez. whom Isaiah comforts. That night, Sennacherib's host is miraculously overthrown, <i>ib.</i>
713	265	14 ———	
712	266	15 ———	Hez. illness and miraculous recovery: 15 y. added to his life: Merodach Baladan's embassy. Isaiah reproves Hez. and foretells the Babylonian judgment, 2 K. xx. Isai. xxxviii. ix. 2 C. xxxii.
697	281	1 Manasseh.	MANASSEH reigns 55 y.: goes an awful length in apostasy, 2 K. xxi. 1-18. 2 C. xxxiii. 1-10. The captains of Assyria take M. prisoner to Babylon: returning thence, he repents and reforms, 2 C. <i>ib.</i> 11-17.
642	336	1 Amon.	AMON, r. 2 years: restored idolatry: slain by conspiracy, 2 K. xxi. 19. 2 C. xxxiii. 21.
640	338	1 Josiah	JOSIAH began to reign at 8 y. old, 2 K. xxii. 1. 2 C. xxxiv. 1.
636	342	5 ———	At 12 y. old he began to purge Judah and Jerusalem from the high places and idols, 2 C. xxxiv. 3 ff.
628	350	13 ———	[Jeremiah begins to prophesy.]

B. C. Æ. R.

623	355	18	Josiah.	After purging the land, <i>ib.</i> 8, in his 18 y., <i>ib.</i> , and 2 K. xxii. 3, he begins to repair the Temple: the book of the Law is discovered: <i>the great Reformation and solemn. Passover</i> , 2 K. xxii. 10 ff. xxiii. 21 ff. 2 C. xxxiv. xxxv. 1-18.
610	368	31	———	Josiah, as an ally of the king of Assyria, joins battle with Pharaoh-Necho and is slain in the plain of Megiddo, 2 K. xxiii. 29. 2 C. xxxv. 20 (at Hadadrimmon, Zech. xii. 11): JEHOAHAZ (Shallum, Jer. xxii. 10, 11) succeeding, reigns only 3 months, 2 K. xxiii. 31. Necho "put him in bonds at Riblah in the land of Hamath, that he should not be king in Jerusalem," 2 K. xxiii. 33. Jehoahaz was taken into Egypt (2 K. and 2 C. and Jer. u. s.), and Pharaoh gave the throne to Eliakim, changing his name to JEHOIAKIM.
			1 Jehoahaz.	
609	369	1	Jehoiakim.	
606	372	4	———	Nebuchadnezzar conquers Judea. Beginning of the seventy years' captivity.

B. C.	Events in Jewish History.	Synchronisms.
	Jerusalem taken by the Chaldeans; the temple plundered; Jehoiachin and many Jews carried captive, (among them Ezekiel.) Zedekiah king.	Psammuthis II. reigns in Egypt.
595	Ezekiel appears as a prophet in Babylon.	
	Daniel in the Chaldean court.	
590	The inclination of Zedekiah to seek aid from Egypt, occasions an invasion by the Chaldeans. Jerusalem besieged. Labours of the prophet Jeremiah.	Vaphres or Hophra (after 590) reigns in Egypt. Solon in Athens.
588	Jerusalem taken and destroyed. Zedekiah put to death. The greater part of the Jews carried to Babylon. Gedaliah, appointed governor of Judea by the Babylonians, is murdered, after two months. Many Jews flee into Egypt. Jeremiah accompanies them.	
584	Last deportation of the Jews to Babylon.	In 586 or 585, Nebuchadnezzar begins the siege of Tyre. The ruler in Tyre is Ethbaal II.

Events in Jewish History.		Synchronisms.	
		EAST.	WEST.
536	The exiled Jews receive permission from Cyrus to return to Palestine. The first company, Jews and Levites, return. Zerubabel. Jeshua.	Cyrus ascends the Medo-Babylonian throne.	Pisistratus. Pythagoras. Cræsus in Lydia.
534	Building of the temple begins. The Samaritans, excluded from taking part in building the temple, malign at the Persian court the Jews.	529. Cyrus*. Camby- ses, king of Persia.	534. Tarquinius Superbus becomes king at Rome.

* The mark (*) indicates the death of the person with whose name it is connected.

B. C. <i>Events in Jewish History.</i>	<i>Synchronisms.</i>
	EAST. WEST.
The building of the temple is interdicted by a royal decree.	525. Egypt and the neighbouring countries conquered by the Persians.
520	522. Smerdis, a Magian, ascends the Persian throne. Camby-ses*.
The building of the temple proceeds. The prophets Haggai and Zechariah.	521. Smerdis is murdered. Darius Hystaspes chosen king.
516	
The temple completed and dedicated.	Xerxes, king of Persia.
458	485. Esther, Mordecai.
A second company of Jews, under Ezra, arrive in Palestine.	465. Xerxes murdered. Artabanus. Artaxerxes Longimanus.
445	
Nehemiah, royal viceroy in Palestine. Confirms and arranges the civil and religious affairs.	424-3. Xerxes II., Sogdianus, and Darius Nothus, successively kings of Persia.
Nehemiah comes the second time to Palestine (not before 414?) and reforms abuses. The prophet Malachi. A Jewish priest, who had married "a strange woman," banished.	510. Tarquinius Superbus banished. Rome a republic. 492 seq. Wars of the Persians and European Greeks. 480. Xerxes and Leonidas at Thermopylæ. Themistocles. 460 seq. Age of Pericles at Athens. 451. Laws of XII Tables in Rome. Sybaris, in Italy, peopled by a Greek colony. Herodotus. Alcibiades. Socrates.
332	404 to 336. The kings in Persia are Artaxerxes II. Mnemon, Artaxerxes Ochus, and Arsēs.
About this time, Samaritan temple on Gerizim built, according to Josephus.	335. Darius Codomanus king of Persia.
Onias, high priest of the Jews.	333. Alexander marches against the Persians. Battle near Issus, Darius defeated.
	332. Alexander besieges and takes Tyre, and enters Jerusalem. Alexandria in Egypt founded.
	331. Persians again defeated by Alexander, near Guagamela.
	330. Alexander enters Persia Proper. End of the Persian monarchy. Darius killed in flight.
	Xenophon. Plato. 404. End of Peloponnesian war. 360. Philip, king of Macedon. Aristotle. Demosthenes. 336. Alexander, king of Macedon.

B. C. *Events in Jewish History.**Synchronisms.*

		EAST.	WEST.
	Ptolemy I. Lagus, viceroy of Egypt, occupies Jerusalem and Palestine. Many Jews voluntarily go to Egypt. Jews also migrate to Lybia and Cyrene.	323. Alexander*. The conflicts of his generals begin with each other. Laomedon viceroy of Syria.	The democratic element in Rome seeks to place itself on an equality with the aristocratic.
314	Antigonus seizes on Phœnicia and Palestine, but thereby brings on a war with Ptolemy.	318 seq. War between Eumenes and Antigonus, for the supremacy in Asia.	
		315. Eumenes killed. Antigonus retains the supremacy, and expels Seleucus, viceroy (after 321) of Babylonia.	
		312. Seleucus again takes Babylonia and Media. Beginning of the era of the Seleucidæ.	
301	Ptolemy Lagus, now king, re-takes Palestine. Simon the Just, high priest.	306. Antigonus assumes the title of king. The other viceroys follow his example.	
		302. Antigonus attacked by Seleucus, Ptolemy Lagus, Lysimachus, and Cassander.	
		301. Battle near Ipsus. Antigonus loses the battle and his life, in the 12th year of his rule over Asia. Syria falls to Seleucus (Nicator,) and Phœnicia and Cœle-Syria to Ptolemy.	
300 sq.	Jews remove into Syria, and obtain the rights of citizenship, especially at Antioch.	300. Antioch founded; soon, also, many other cities in the provinces of Syria.	
264 sq.	Translation of the LXX. Eleazar high priest. Wars between Egypt and Syria afflict Palestine also. Antigonus Socho the writer.	284. Ptolemy Lagus*. Ptolemy II. Philadelphus king.	284 seq. Ætolian league in Greece; alongside of which, soon after, is the Achæan league.
		281. Seleucus murdered. Antiochus I. Soter, king.	281 seq. War of the Romans with Pyrrhus; the former, for the first time, carry their arms to countries beyond the sea.
		262. Antiochus II. Deus. Arsaces, viceroy in Parthia, revolts and founds a Parthian kingdom, 256. Berosus, the Babylonian historian. Manetho, author of the Egyptian Dynasties, about 260.	264-41. First Punic war. Romans create a naval force.
250	Onias II., surnamed the Just, high priest (Jos. Ant. 12, 4. 1).	247. Ptolemy III. Euergetes, king of Egypt.	

B. C. *Events in Jewish History.**Synchronisms.*

		EAST.	WEST.
		245. Seleucus Callinichus' unfortunate war with the Parthians.	240 seq. Beginnings of Roman literature.
		226. Seleucus Ceraunus.	
218	Antiochus the Great, in war with Egypt, seizes the greater part of Palestine.	224. Antiochus the Great.	
		221. Ptolemy IV. Philopator, king of Egypt.	
217	Palestine again under Egyptian rule. Third Book of Maccabees. Simon II. high priest.	218. Ptolemy Phil. is attacked by Antiochus.	218. 2d Punic war beg.
		217. Egyptians utterly defeat Antiochus, near Raphia.	217, 16. Hannibal victorious in Italy.
			216. Romans defeated near Cannæ.
			214. Syracuse besieged by the Romans. Archimedes.
202	Antiochus again takes Palestine, and transplants many Jews from Babylonia to Asia Minor.	204. Ptolemy V. Epiphanes. Antiochus allies himself with Philip of Macedon against Egypt.	204. Romans enter Africa under P. Corn. Scipio.
199	Egyptians again conquer Palestine.	202. Phœnicia, Cœle-Syria, and Palestine, occupied by the Syrians.	202. Hannibal defeated near Zama.
198	Antiochus takes Palest. once more, but promises to return it to Ptolemy Epiphanes, as a marriage dowry to his daughter, whom Ptolemy marries.		201. End of the Second Punic war.
		198. Antiochus defeats the Syrians near Paneas.	
		192. Antiochus wars with the Romans, but	
193	In consequence of this marriage, Palestine reverts to Egypt.	190, is defeated by them, near Magnesia, and is	
		189, compelled to consent to a disgraceful peace.	
		187. Antiochus the Great killed. Seleucus IV. Philopator king.	
176	Palestine subjected to Syria. Son of Simon II. high priest. Heliodorus attempts to plunder the temple.	180. Ptolemy Philometor, still a child. The Jews in great honour in Egypt, Jos. Ap. 2. 5.	The Ætolian League disarmed by the Romans.
175	Jason, brother of Onias, purchases for himself the high priest's office, and becomes head of the "Greek" party among the Jews.	175. Seleucus murdered. Antiochus IV. Epiphanes king, possesses Cœle-Syria and Phœnicia.	
172	The high priest's office transferred to Menelaus (Onias), who, later, plunders the treasures in the temple.	171. Antiochus IV. begins a campaign against Egypt.	
		170. Ptolemy Philometor taken prisoner by the Syrians. Ptolemy Physcon assumes the government.	
	Antiochus Epiphanes, informed of the rebellious conduct of the Jews, plunders the temple, and causes	168. Ptol. Phil., liberated, reigns in connexion with Ptol. Physcon.	169. Roman poet Ennius*.
			168. Perseus, king of Macedon, submits to

B. C. *Events in Jewish History.**Synchronisms.*

		EAST.	WEST.
172	great slaughter among the Jews.		
167	A Syrian army under Apollonius seize Jerusalem and inflict great cruelties on the Jews. Worship of Jehovah abolished. A statue of Jupiter Olympius set up in the temple. Insurrection of a part of the Jews under Mattathias.	168. Romans interdict Antiochus from all hostile acts towards Egypt.	the Romans; Macedonia a republic, but acknowledged by the Romans as free.
166	Mattathias *. His son Judas a successful leader of the Jewish patriots. Successes against the Syrians.		166 sq. Terence in Rome.
164	Jerusalem taken by the Jews. Temple purified. First offering on the 25th of Chisleu. Judas head of the country, and even undertakes operations against the neighbouring tribes.	163 sq. Ptolemy Phys. expels Ptol. Philom., but is himself banished by the Romans, to Lybia and Cyrenaica. Philometor alone, again king of Egypt.	
163	The Jews besiege the fortress in Jerusalem. A Syrian army enters the land. Antiochus makes peace with Judas.	163. Antiochus Epiph. *, is succeeded by Ant. V. Eupator.	
161	Alcimus, head of the "Greek" party, is confirmed as high priest by Demetrius, and is introduced by a Syrian army. Judas is defeated by the Syrians and slain. Jonathan takes his place as leader.	162. Eupator compelled to meet an irruption into Syria by Philip, his former guardian. Onias, a Jewish priest, obtains permission for the Jews to build a temple at Leontopolis. A Jewish central Divine worship is there established, according to Eusebius, B. C. 161.	
159	Alcimus suddenly *. Jews live some years in peace with the Syrians.	Dem. Soter causes the death of Eupator, and ascends the Syrian throne.	
152	Jonathan, going over to Alexander's party, is named high priest by him.	152. A rival king, Alexander (Balas), appears in Syria.	
		151. Alexander conquers Demetrius, and becomes king.	
		150. Ptol. Philom. gives his daughter as queen to Alexander of Syria.	
147	Jonathan, as an ally of Alexander, takes the field against Demetrius.	147. Demetrius II. Nicator, son of Demet. just mentioned, seeks the Syrian crown, and makes war on Alexander.	149. Third Punic war begins. 148. Macedonia becomes a Roman province. 146. Carthage taken and destroyed by the Romans. Corinth destroyed by L. Mum-

B. C. *Events in Jewish History.**Synchronisms.*

		EAST.	WEST.
145	Jonathan goes over to Demetrius, and is confirmed as high priest by him; but the Syrians still hold the fortress at Jerusalem. Jonathan sends troops to Demetrius against the Antiochian party who had revolted, but soon declares for Antiochus.	146. Ptol. Philom. invades Syria, ostensibly to aid Alexander, but declares immediately for Demetrius. Alexander flees to Arabia, and is there murdered.	mius, and Achaia becomes a Roman province. Polybius, the historian.
144	Jonathan taken prisoner by Tryphon. Simon, leader of the Maccabees; Jonathan, soon after, murdered.	145. Ptol. Physcon, king of Egypt to 116.	
143	Simon joins Demetrius, and proclaims the people free from tribute. <i>First year of Jewish freedom. Peace and returning prosperity to the Jews.</i>	145. Antiochus VI. is set up, by Tryphon, as rival king to Demetrius. and in	
142	Fortress at Jerusalem falls into Simon's hands.	144 gets possession of the throne.	
141	Simon becomes hereditary prince of the Jews.	143. Tryphon causes Antiochus to be murdered, and himself ascends the throne.	
138	Simon allies himself with Antiochus Sidetes, but is soon attacked by him. A Syrian army, under Cendebæus, defeated by the Jews.	Demetrius and Tryphon reign in Syria, having made a division of the country.	
135	Simon, with the knowledge of Antiochus, killed. John Hyrcanus becomes high priest and leader of the Jews. Jos. Ant. 13. 8 sq.	140. Demetrius is taken prisoner in a war with the Parthians.	
		138. Antiochus VII. Sidetes, contends for the Syrian throne. Tryphon is killed in fight.	

B. C. *Events of Jewish History.*

Y'r. of Rome.

Synchronisms. Roman Empire.

40	Herod named king of the Jews by the Roman Senate.	714	M. Antony, C. Octavius (and M. Lepidus), actually exercise (after 43) absolute sovereignty.
37	He takes Jerusalem by storm. Ananel, a Babylonian, high priest.	717	
36 sq.	Ananel deposed. The royal infant Aristobulus named high priest in his first yr.; then again Ananel, Jos. Ant. 15, 3. 1. 3.	718 sq.	
31	Earthquake in Palestine. Herod confirmed in his kingdom by Augustus, and	722	Open war between Antony and Octavius.
30	receives, at his command, some cities in addition.	723	Sept. 2, Battle of Actium. Octavius victor.
		724	First year of the sole sovereignty of Augustus in the Roman empire.

B. C.	Events in Jewish History.	Yr. of Rome.	Synchronisms. Roman Empire.
	Jesus the son of Phabi, then Simon, son of Boëthus, high priests, Jos. Ant. 15, 9. 3.	725 727 729	Named perpetual imperator by the Senate. Receives the honorary title of Augustus. Galatia a Roman province.
		733	
21	Herod begins to rebuild the temple in Jerusalem.	735	Year of Virgil's death.
19	The temple itself is completed; on the outer works of the sanctuary the building goes on.		
7?	John the Baptist born.	746	Year of Horace's death. Sent. Saturninus proconsul in Syria.
6?	Jesus born at Bethlehem. Matthias, son of Theophilus, high priest, Jos. Ant. 17, 4. 2.	747	
4	Herod * shortly before the pass-over. In his sickness, he had named Joazar high priest. Jos. Ant. 17, 6. 4. Tumults among the Jews.	750	
	Herod's sons, after a revision of their father's will by Augustus, receive, Archelaus, as ethnarch, Judea, Samaria, and Idumea; Herod Antipas, as tetrarch, Galilee and Peræa; Philip, as tetrarch, Batanæa, Gaulonitis, Trachonitis (Auranitis).		Quintilius Varus president of Syria.
	Eleazar, brother of Joazar, high priest; then Joshua, son of Sië. Jos. Ant. 17, 13. 1.		
A.D.	Archelaus dethroned and exiled to Gaul. Quirinius holds, in his province, a census; to Quir. was committed the province of Syria, and the administration put into the hands of procurators. The first procurator is Coponius.	754 757	Augustus adopts Tiberius.
1		758	P. Sulpitius Quirinius proconsul in Syria.
6		759	
	Insurrection, by Judas of Galilee. Joazar, son of Boëthus, high priest. Jos. Ant. 18, 2. 1.	760	The legions of Varus are defeated in Germany, by Hermann the Churusean.
7	760—767, M. Ambivius is next procurator; then, An. Rufus. Ananus, son of Seth, high priest.	762	
14	After Tiberius entered on the government, Valerius Gratus procurator.	761	Augustus *, 19th of Aug., at Nola. Tiberius emperor.
	Ismael, son of Phabi, high priest. Jos. Ant. 18, 2.		
15	Eleazar, son of Ananus, high priest one year, Jos. Ant. 18, 2. 2. The office is then filled successively, by Simon, son of Camithus, and Joseph (Caiaphas), the last to the year 36, Jos. Ant. 18, 2. 2. 18, H. d.	772	Year of the death of Titus Livy.

A.D.	Events of Jewish History.	Yr. of Rome.	Synchronisms. Roman Empire.
28	John Baptist enters on his public ministry, immediately after Jesus.		
31?	Jesus is crucified. Philo in Egypt. Philip*. His possessions fall into the province of Syria.		Vitellius president of Syria.
36	Pontius Pilate deposed (before Easter), succeeded by Marcus. Caiaphas, deposed, is succeeded by Jonathan, son of Ananus, Ant. 18, 4. 3. Stephen stoned? Herod Antipas engages in war with Aretas, king of Arabia Pet.		
37	Theophilus, brother of Jonathan, high priest, Jos. Ant. 18, 5. 3. Marullus, Roman officer in Judea. Josephus, the historian, born at Jerusalem. Herod. Agrippa I. retains the possessions of Philip and the tetr. of Lysanias as king.	790	Tiberius*, 16th of March. Caius Caligula emperor.

A.D.	Events in Jew. History.	Do. in Christ'n History.	Yr. of Rome.	Synchronisms. R. Emp.
	Herod Agrippa I. enters on his government. Herod Antipas banished to Gaul. Herod Agrippa receives his possessions.	38? Conversion of Paul to Christianity.	791	
			792	Vitellius leaves Syria. Petronius undertakes the government.
			793	Philo appears before the emperor as an ambassador of the Alex. Jews.
41	Herod Agrippa receives, in addition to his former possessions, Judea, Samaria, as well as Abilene, and thus becomes ruler of all Palestine.	First abode of Paul in Jerusalem.	794	Caligula murdered. Tib. Claudius becomes emperor (in Jan.). In Syria, Petronius is still governor.
42	Simon, son of Boëthus, called Cantheras, becomes high priest, Jos. Ant. 19, 6. 2.		795	Marsus president of Syria. Mauritania a Roman province.
43	Matthias, son of Ananus, becomes high priest, Ant. 19, 6. 4, soon after (already, in 44?) Elionæus, son of Cantheras, Ant. 19, 8. 1.		796	Successful progress of the Roman arms in Britain.
44	H. Agrippa I.*, after the passover. Cuspius Fadus, procurator, attacks the robber Theudas.	Paul, with Barnabas, in Antioch. James, the brother of John, beheaded, at the command of Agrippa. Peter cast into prison.		
45	Famine in Judea.	45. Paul the second		

A.D.	Events in Jew. History.	Do. in Christ'n History.	Yr. of Rome.	Synchronisms. R. Emp.
	Tiberius Alexander (after 45?) procurator of Judea.	time in Jerusalem; goes soon from Antioch on his first missionary tour.		
48	H. Agrippa II. becomes (prince of Chalcis and) overseer over the temple at Jerusalem. Josephus, son of Cami or Camydus, becomes high priest. Ant. 20, 1. 3, soon after Ananias, son of Nebadæus. Ant. 20, 5. 3. Cumanus, procurator of Judea.	51. Apostolic Council in Jerusalem. Paul, the third time, in that city. Immediately he goes on his second missionary tour. Timothy.	801	Cassius Longinus president of Syria. The Jews banished from Rome.
52	After the removal of Cumanus, Felix procurator.	52. Paul comes to Corinth, where he meets with Aquila and Priscilla.	804	Ummidius Quadratus president of Syria.
52	Herod Agrippa receives from Claudius (τῆς ἀρχῆς δωδέκατον ἔτος πεπληρωκίως, Ant. 20, 7. 1.), instead of Chalcis, the former possessions of Philip, Trachonitis, and Abilene, as king.	53. Paul in Corinth. The two Epistles to the Thessalonians.	805	
54	Herod receives from Nero, in addition to his territory, some cities of Galilee and Peræa.	54. Paul in Asia Minor and Jerusalem (the fourth time); then his third missionary tour.	806	
		55, 56. Paul in Ephesus. Epistle to the Galatians?	807	
		57. Paul hastens to Macedonia, and thence to Achaia. First and Second Epistles to Corinthians, and First to Timothy.		
		58. Paul in Corinth. Epistle to the Romans. Journeys at Pentecost to Jerusalem (fifth time); is imprisoned and led to Cæsarea.		
60	Felix is removed.	60. On his appeal to Cæsar, Paul is sent to Rome, and arrives there.	813	Domitius Corbulo president of Syria.
61	Festus procurator. Shortly before, Ismael, son of Phabi, becomes high priest, Ant. 20, 8. 8.	61. Epistles to the Ephesians, Colossians, Philemon, and Philippians.		

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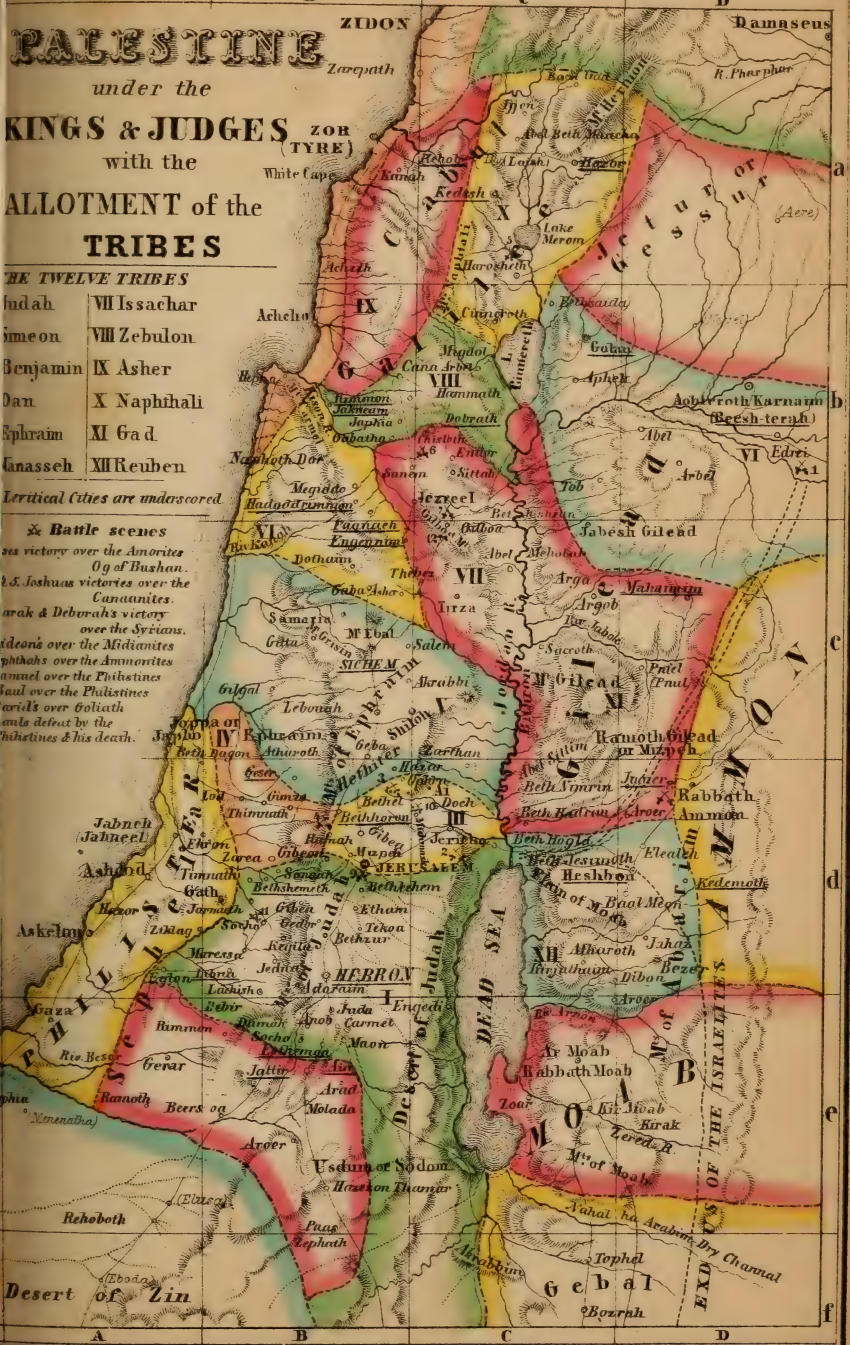






THE
EXODUS
— of the
ISRAEL





A	B	C	D
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SOUTHERN PART
of
PALESTINE
in the time of
CHRIST

**THE ENVIRONS OF
JERUSALEM.**



NORTHERN PART OF
PALESTINE
in the time of
CHRIST

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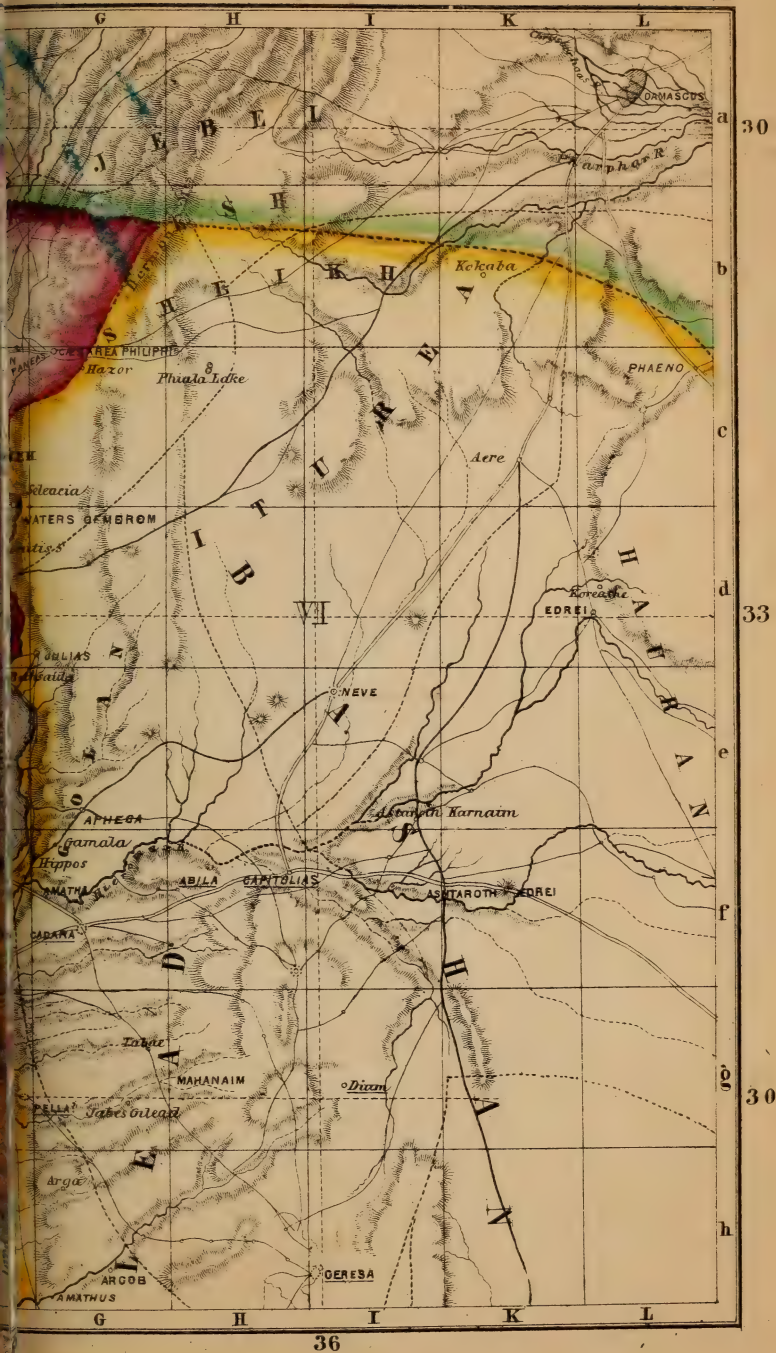
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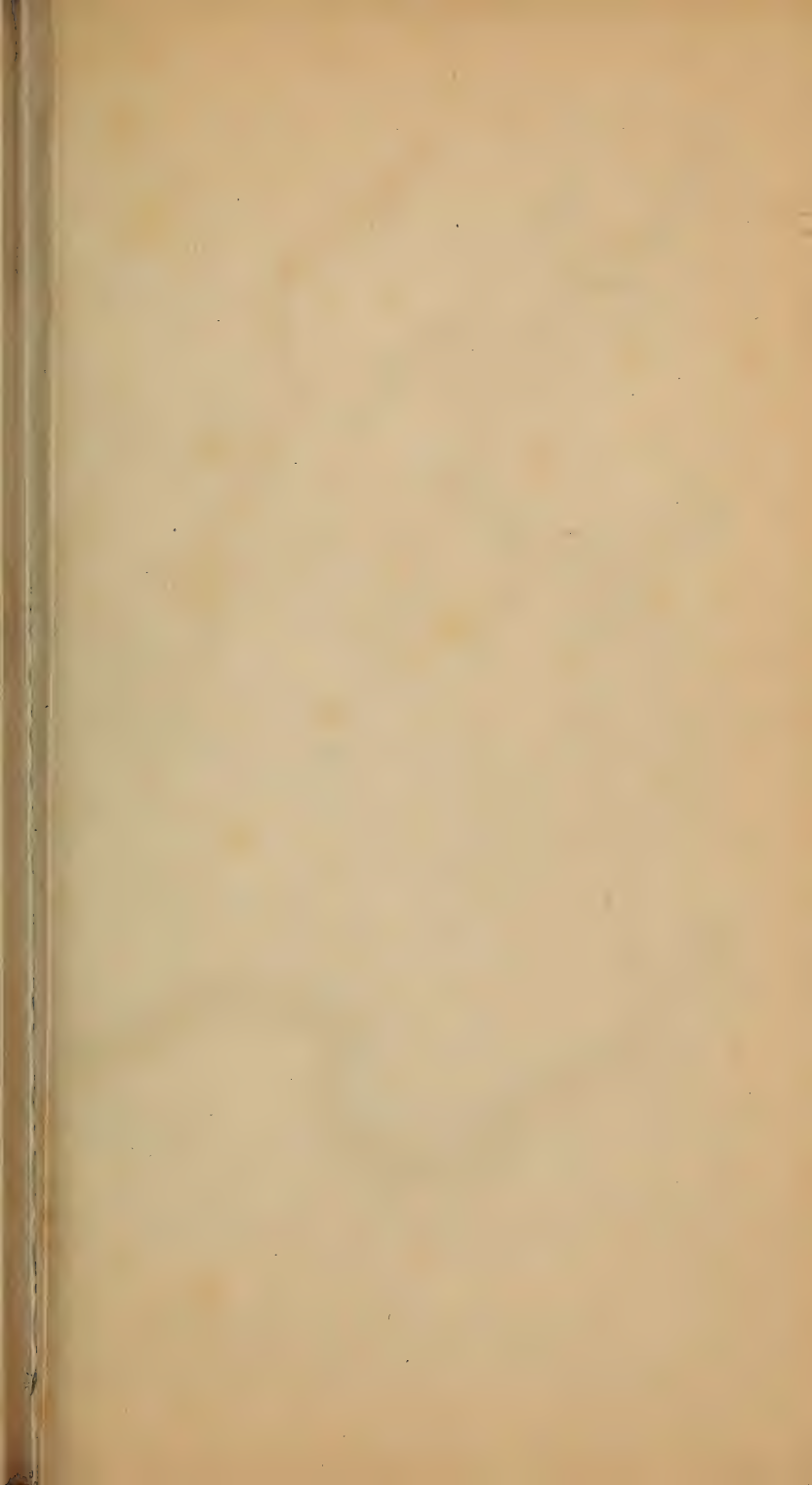
C

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Trincis and 701 Chestnut St Phila







THE MISSIONARY TOURS
of the
APOSTLE PAUL.



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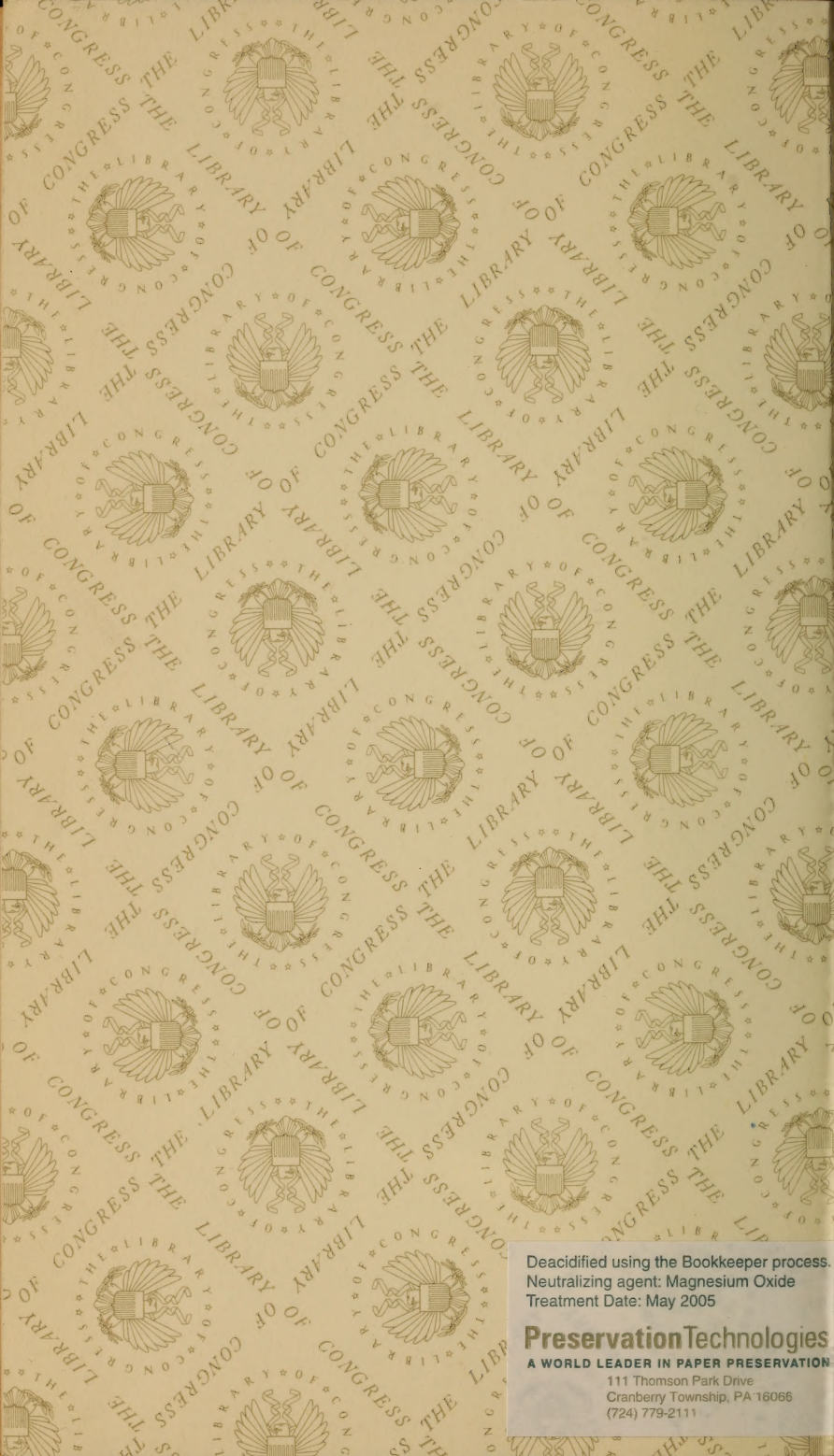
1st

2d

3rd

4th voyage





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